

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, MARCH 16, 1899.

NEW SERIES, VOL. 1, No. 17

It was our good fortune to spend last Sunday with Pastor Wesson, and our dear old flock at Corinth. We observed many marks of improvement since we left last September. Brother Wesson preached a strong sermon, to a well filled house Sunday morning, on the eleventh chapter of Matthew. We preached at night on "Abounding in the work of the Lord," to a full and attentive congregation. The future is bright for this pastor and people.

We were delighted with the Young People's meeting at Corinth Sunday evening. Brother Edgar Howard is the leader. While he is as timid as a girl, he is a consecrated, Christian young man. He has a fine corps of assistants, and they are doing a work that will tell in the future for the young men and the young women of the town.

If brethren could see what they are doing, with unprejudiced eyes, they would be convinced of the importance of this branch of our work.

Dr. John Hunter, of this city, died at his home last Sunday morning in his seventy-fifth year. Dr. Hunter was a native of Ireland, and was for years pastor of the First Presbyterian Church of this city. He was extensively known and beloved throughout the whole country. He was the father of Dr. Hunter, of the Health Board of Mississippi. Dr. Hunter leaves an aged wife, a son and daughter to mourn his loss, to whom we tender sympathy and bid them lean on the husband and father's God.

"It is a shame, which we have seen perpetrated more than once in recent years, that foundations laid for the propagation of certain doctrines cherished by those who laid them have been misused to teach other tenets, abhorrent to the founders."—*Religious Herald*. Will wonders never cease! The above reads like the same paper sometimes calls heresy hunting. And behold! the *Herald* now advocates Dr. Carroll's resolution to dissolve the relation of the Seminary to the Southern Baptist Convention.

"Starkville, Miss, March 11, '99.

To Dr. J. B. Searcy, Jackson, Miss.:

Brother Sellers died this morning. Funeral Sunday.

J. B. HOGAN."

The above speaks for itself. "Surely a prince and a great man in Israel has fallen," others who knew Dr. Sellers so well and so long will write. But we feel personally bereaved in the death of this good brother. Whoever spent a week with him and did not learn to love him? He was a truly great and a truly good man. His forty years at Starkville is his monument. Though he rests from his labors his works will follow him. Our deepest sympathy is extended to Sister Sellers and the children.

Ex-Governor Fletcher of Missouri is at Washington City, suffering from a stroke of paralysis, from which it is not thought he will recover.

Another battle was fought by our troops under General Wheaton, on the thirteenth. Thirty of the Filipinos were killed, and sixteen taken prisoners. Our army captured the city of Pasig. We lost three men.

We take pleasure in calling the attention of our readers to the ad. "Our Baptist Periodicals," by the American Baptist Publication Society. Our readers may safely trust what they say about their publications. Send to Philadelphia or any of their branch houses and you will be treated right.

The providence by which the Lord opens a door for the gospel is marvelous. The following from the *Central Baptist* shows the condition of affairs in China: "Poor China! Poor in military strength, poor in statesmanship, poor in enterprise and poor in popular intelligence. Just now the powers are moving upon the old empire, cutting choice slices from her coast lines, and securing from her helpless hands long leases of control. Russia is in the lead, securing the north country and a commanding sea front as an outlet to the new Siberian railway. Germany has secured another portion, and England gets one of the richest valleys.

Italy has put in a claim, which the Chinese government has ventured to refuse. Apparently England wanted all these Chinese ports thrown open on equal terms to all nations, but other governments insist on securing special privileges in special territories.

Thus far it is a peaceful partition of an old empire under the guise of friendly treaties. It amounts in each case to colonial control in the interest of trade. Meantime, a formidable internal rebellion is in progress, and the rebels are sweeping all opposition before them. With whatever is unjust in this seizure of territory, Christians have no sympathy, but they cannot be blind or recreant to any opening the hand of Providence gives for spreading the Gospel.

## Resolutions.

Whereas, God in His infinite wisdom has seen fit to remove from our midst, the beloved Dr. E. C. Eager, the pioneer preacher of Mississippi, we, the students of Mississippi College, in behalf of his untiring efforts for the upbuilding of this College, and for the close relations which he has sustained to the educational interests of Mississippi Baptists, and as a mark of respect to the memory of the deceased, and in recognition of his eminent abilities as a distinguished public servant, adopt these resolutions.

Resolved First. That we knew him to have been a man of superior worth, and that among the many of Mississippi's sons, she never had one more faithful and true, nor one more implicitly trusted, nor one more universally loved, than the warm-hearted, generous, unspotted, Christian gentleman, Dr. Eleazer C. Eager, and on one of the brightest pages of the history of Mississippi Baptists, his name will be recorded as the synonym of exalted patriotism, true manhood, unswerving integrity, and unselfish devotion to duty.

Second. That we realize that in his death "a Prince and a great man hath fallen this day in Israel," and that all who knew him felt that they had lost a friend over

whose grave it is manly to drop a tear.

Third. That we feel, with his beloved ones, personally bereaved by his death, and we commend them to "Him who gave and who hath taken away."

Fourth. That a copy of these resolutions be sent to the family of the deceased, and one to THE BAPTIST, for publication.

O. B. DORRIS.

G. M. ANDERSON.

C. A. BRATTON.

J. B. LAWRENCE,

Committee.

The Scientific American, speaking of the mineral resources of the Philippine Islands, says, "The valuable minerals, as far as present knowledge goes, are confined to about a score of the islands. Luzon heads the list with deposits of coal, gold, copper, lead, iron, sulphur, marble, and kaolin, while coal and gold are the two minerals most commonly found in the other islands. The Philippine Islands coal is a highly carbonized lignite, analogous to the Japanese coal and that of the State of Washington, but not to the Welsh or Pennsylvania coals. It is thought that the native coal might be made to supplant the English or Australian coal for most purposes. Petroleum is found in Cebu, where a concession has been granted, and there are evidences of natural gas, while oil and gas are reported on Panay.

Gold is found in a vast number of localities in the archipelago. It is generally detrital and found in watercourses and stream deposits now deserted by the currents. There are placer deposits, some of which are worked in a crude way by the natives, and some of the gravels are adapted to hydraulic mining. In one of the islands a gold quartz vein has been worked which is six feet in thickness and has yielded from \$6 to \$7 to the ton.

Copper ores are reported from a great number of localities, northern Luzon containing a copper region of unquestionable value, where the ore has been smelted by the natives from time immemorial. Other of the deposits are described as veins of rich ore 23 feet in thickness.



## Our Pulpit.

### The Preciousness of Christ.

W. A. MCGONIMERY, D. D.

Preached in his own pulpit, and reported for THE BAPTIST.

"Unto you, therefore, which believe, he is precious."—1 Peter ii, 7.

The Apostle had just quoted the promise of God to a prophet, that in the last times he would "lay in Zion a chief corner-stone, elect, precious." He affirms its fulfillment in Christ, and adds, as a matter of personal experience to his readers, the language of the text, "Unto you, therefore, which believe, he is precious." If this was true of that class then, it must be equally true of such now. Let us ask, then,—

1. To whom is Christ precious? The Apostle says, to believers. Who is a believer, and what is faith in Christ? Not, certainly, a simple assent to the historic statement about Christ can make a believer, in the apostolic sense, nor is such assent faith. If so, you and I, in our wild and most sinful days were "believers," and yet our own hearts tell us in those days that Christ was not "precious," and that to us he had "no form, nor comeliness, that we should desire him." No, we were not then "believers." A mere historic faith is right, because it is belief of the truth, but worthless to the saving of the soul. Scriptural faith is more radical. It is the stepping out of self into Christ—a throwing of a weary soul, needing rest, and conscious of sin, on to a Savior trusted as able and willing to save it. It is the soul's self abandonment, and helpless falling on to the revealed Christ as its one way of justification to life. It is such acceptance of Christ, in all his fullness, that from thenceforth the life it lives is Christ's living in it. This faith is of such mighty potency that its effects can only be described as a "new birth," "regeneration," "new creature in Christ Jesus." Such only that are conscious of this tremendous change can hope that they are "believers." To such it is said Christ is precious.

2. Why is Christ precious? "Because he loved us and gave himself for us," is natural for us to love any one who loves and sacrifices greatly for us. We should be moral monsters if we did not. When, therefore, we "believe" we realize the great love Jesus had for us, when he "put away sin by the sacrifice of himself" our sin. Our hearts throb with new emotions, as our faith receives that

love, and realizes that sacrifice, and from that moment Jesus becomes, as the one most loving and most sacrificing for our souls, the one most precious to us. He draws us "with the cords of a man." We love him as a friend, and adore him as a Savior. He is "chiefest among ten thousand, and altogether lovely."

Again, he is precious to us because of the depths from which he raised us. Whatever others may think, you and I know, Christian, how richly we deserve hell's hottest fires. No day passes to us without this painful consciousness. We feel Jesus only can save us, and we feel that he will. Of this his love, that led him to Gethsemane and Calvary, assures us.

There is, there can be, no other outcome to so much love and sacrifice, than the salvation of every one who lovingly trusts him, and this makes Jesus precious.

Here is room for a sanctified imagination. Jesus promises us thrones, and scepters and dominions—that we shall behold the King in his beauty, and be like him—that we shall sit down with him on his throne. Glorious heritage! But who can realize it? Till we can measure the possibilities of the God of Love to bless, through an eternity of effort, and the capacity of a soul, created in the image of God, to enjoy, through an eternity of expansion, we can never rise to the height of the "exceeding great and precious promises" of God to his people, chosen in Christ from the foundation of the world. Reason cannot receive, nor imagination compass. We can only wonder, and love and adore.

3. When is Christ precious? Now, every day and hour, if you are a believer. Christ, once seen in his beauty, is an ever-present thought and inspiration to us. He goes with us to our firesides, and makes us gentle and loving in the home circle; he goes with us into the marts of trade, laying his bloody hand with ours on the balances and keeping them true, on the yard-stick, making it exact. He sanctifies all the avocations of life, making them acts of worship, because done with consecrated hearts, and as serving "the Lord Christ." No waking hour is without its thoughts of his preciousness. You should doubt your conversion if you have not this experience. Life is thus sweetened in its joys, sustained in its trials, consoled in its sorrows—consecrated by the benediction of an ever-present and ever-precious Savior. But we do not live here always, nor long.

The time is rapidly nearing each one of, when we must go to "the narrow house appointed for all the living." In the hour of death, oh, how precious is Christ! Only a few days ago I stood by the bedside of a dying Christian. Consumption had done its work, Emaciated, lungs gone, life almost gone, looking up into my face with a smile, in an almost inaudible whisper, she said, "How precious is Christ in this hour." Yes, we might live, badly and comfortless, it is true, yet we might live without Christ, but, alas, to die without! We approach the dread crossing, Loving arms stretch after us, powerless to stay, loving eyes shed bitter tears, while anguished hearts are bleeding, but alone we must travel the dark valley and pass through the cold waters. Great God, who dares to go in this dread way alone! Oh, Christ how precious then! How sweet to feel thy supporting, loving arms, to hear thy cheering voice, "Fear not, I am with thee." Yes, Jesus is precious in the dying hour.

But "after death, the judgment." When the great assize of the universe has set, and we stand before him, who is omniscient, to discern and all-powerful to punish, and who "lays righteousness to the line and judgment to the plummet," how precious Jesus and his righteousness to our sin-covered souls! In anticipation of the needs of that dreaded day, how sweet to think now of the precious Savior, and sing now,—

"When I rise to words unknown,  
See the on thy judgment throne,  
Rock of Ages cleft for me,  
Let me hide myself in thee!"

But the judgment past, at home, in our Father's house, with Jesus! Life, with its wondrous experiences, all behind us, eternity, with its glories, unfolding to us, how precious that Savior who delivered us from the perils of the one and purchased the glories of the other! Infinity only can measure our obligation to praise, and eternity give scope to voice, his preciousness who has "redeemed us, and washed us in his own blood and made us kings and priests unto God."

If Christ is precious, what follows?

1. His word is precious. "It is sweeter than honey, and the honey-comb;" "more to be desired than gold, yea, than much fine gold." We will love to study and love to obey God's word. Before it we will uncover our souls in reverence, and say, "Speak, Lord, for thy servant heareth."

2. His worship will be precious. We will love the assembly

of his saints. Our hearts will be always glad when they say unto us, "Come, let us go up to the house of the Lord." We will love "the house of God, the place where his honor dwelleth." How can a man be so deluded as to suppose Christ is precious to him who is seldom seen in the house of God, but is regularly found in theatres and ball-rooms; who never has time to attend prayer-meeting, but always has time for every political or social gathering? "Be not deceived; God is not mocked."

3. His people will be precious. John says, "By this shall ye know you have passed from death unto life, because you love the brethren." Jesus identifies himself with his people. He is to be loved and honored in them. The ministrations of love to them are ministrations to him. If he is precious to us, we are glad to be able to love and serve him in our brethren. They are dear to us because dear to him.

4. Humanity will be precious. Man, as such, will be hallowed to us by the thought, Jesus loved, Jesus loves, him. A human soul, even if it be that of the meanest Digger Indian, or of the denizen of the vilest sinks of sin in our cities, will be infinitely precious to us, because infinitely precious to Jesus. No work to save such a treasure will be esteemed too hard, no sacrifice to rescue it too great. We will go to them in their blood-guiltiness, and raise them up and point them to Calvary. It will be "our meat and our drink" to do so, because thus Jesus did and thus Jesus loved. Tasks in this world's work, will be unknown, duty scarcely thought of, as the preciousness of Christ makes the heart glow with the privilege of working for that world for which he lived, and died, and rose again. Then will we be satisfied, and then only, when the world is at the feet of Jesus, "clothed and in its right mind," and he is confessed "God over all, blessed forevermore."

"The Baptist Missionary Review" tells us that the British and Foreign Bible Society has determined to issue a revised, "non-sectarian" Burman Bible, to take the place of the translation made by Dr. Judson, which is, as it has been from the beginning, the standard, only that it is true to the original in the matter of baptism.—*Journal and Messenger.*

T. L. Tyner, Acme, Miss., writes: My mother has used Dr. M. A. Simmons' Liver Medicine thirty years, since it cured her of biliary Dyspepsia. She still, uses it for her general health. A package of Zeilin's was once given her. It did not act satisfactorily.

### The Convention Near.

Dear Brethren:

Only about two months remain before we go to our Convention. There is a well defined desire on the part of our people that at the Convention all of our Boards shall report no debts. This is right, and such a state of things is possible and practicable, if that desire will crystallize into strong purpose on the part of our people. The receipts of the Foreign Mission Board have been very small thus far this year,—less than \$50,000 for ten months! This is far behind what our receipts have been, for the same period, for several years past; and very far behind what our expenses have been so far this year. From month to month we have vainly hoped for a decided improvement. We will not here discuss the reasons which have led to this shortage, but rather ask our brethren to consider with us how we can make up all the deficit in the next two months.

(1) Let every church see that she gives as much or more than last year. There is no greater call on us than giving the gospel to dying men. Do not reduce your contributions to this for any other benevolence. Hear Christ's last great charge to His people. Remember that giving to Foreign Missions is one of the most certain ways of insuring Christ's presence and blessing in your heart and in your church.

(2) Let every pastor try to raise at least five or ten dollars for Foreign Missions during the next two months. Some can raise hundreds or thousands. None of the Lord's workers are exempt, because they have less conspicuous charges. The Master's eye is on each one, and He wants obedience and fidelity from all alike. He wants each one to help Him in the salvation of the world, and He bestows his blessings on those who are faithful, whether they are poor or rich. Let the pastor of the wealthy show them their duty and get large contributions; let the pastor of the poor remember that they also have the privilege of honoring their Master, and so let him teach and lead them.

(3) We have had a goodly number to give their lives to the Lord's work for foreign lands during the past year, can we not find a great many who will give at least one day in the next month for Foreign Missions? Who will be a foreign missionary for one day? Appoint the day, and give all you earn that day for Foreign Missions. Can we not have ten thousand of our people who will give one day? You will find in giving a day you will take more interest, and will feel more like praying for the work and the workers.

We will have to give right liberally if we go to the Convention out of debt, but we can and we ought to pay all. With the abundant blessings of God on our work—the past year, and the hundreds of baptisms in foreign lands, we would be doing wrong to go up to our annual meeting with a deficit. Let every one who reads this earnestly pray to God for guidance, and then do his very best.

Fraternally,

R. J. WILLINGHAM,  
Corresponding Secretary.  
Richmond, Va., March 6, 1899.

### Encouragement To Mission Effort

The command of our Lord must always be recognized as not only the great reason for Missionary effort, but also the great encouragement, full of promise, retroactive, and proactive.

To give to this cause, at a certain period of its history, seemed to be throwing that much away. The givers were few, and the amount given correspondingly small. It took a brave Christian to put hard earned money in a cause where few were interested, and whose dividends were small.

Again and again, across the sea, went the message to Judson, "Watchman, what of the night?" Again and again came back the answer, "Just as bright as are the promises of God."

Baptists were asking for dividends. Material results were demanded.

In their associations and conventions, how many baptisms, was the all absorbing question; and baptisms were expected as the result of work supported by money in the East, as well as in the West.

Faith in God, faith in the Gospel, faith in the missionaries, was the inspiration of every contribution. And has not God avenged his own elect, though they cried long unto him? Has he not shown that their faith was not in vain, and that their gifts were not in vain? What dividends are equal to those which are returned from the missionary investment? What investment, in Delta lands, rich with loamy soil, or pine timber forest whose moaning leaves whisper visions of wealth, or bank stock yielding yearly increasing revenues, or what busy burr of manufacturing interests, can equal your share in the returns of that com-

mand which looks to the evangelization of the world, and the bringing of its nations, Kingdoms, tongues, and tribes, to His feet, as trophies of redeeming blood.

A. V. ROWE.

### "What Is True Faith?"

True faith is the gift of God. The giver of every good and perfect gift. He gives us the Holy Spirit to guide us in the way of all truth. John vii. 17—"If any man will do his will he shall know of the doctrine. Whether it be of God, or I, speak of myself."

My idea of true faith is to take Jesus at his word, and do whatsoever he commands. He says if you love me keep my commandments. And if you are his servant how very important to be an obedient, as well as a faithful one. I will say to all who love him, that we cannot, when eternity is at stake, afford to take any risk. Eternity, oh, eternity, only the infinite wisdom of God can comprehend. How important to all of his followers that we should grow more like him daily. In order to do that we must pray more for his precious gifts, the deep things of God, the hidden wisdom that he will reveal to us as we are able to bear it. Oh, how we need knowledge which we can obtain by the study of his word. The teaching of the Holy Spirit the submission to his will. The faithful discharge of every Christian duty and obligation.

True faith will produce good works. The best work I know that any one could possibly do is to bring some one to Jesus, who is an all-sufficient and complete Saviour, and I can assure you that all who seek Him with a God-given faith He will never turn away without a blessing.

True faith I think is given by degrees, like the talents. How little the most consecrated have; how high and wonderful to us that by God-given faith we can be used of the Lord as humble instruments in his hands of bringing dead sinners to life. God grant that while we do live in the flesh we may be found always engaged in that kind of service for our blessed Master.

Yours fraternally,

T. W. HOLLAND.

### Church Covenant

The following Covenant was read in conference to the members of the Baptist Church on last Sunday and unanimously adopted.

"Whereas, the Canton Baptist Church is without a covenant, and

the necessity for such a compact is manifestly important:

"Resolved 1st, That we the members of the Baptist Church of Canton, Mississippi, do this day covenant with each other, that so long as we remain members of said church, we will abide by and obey the rules and regulations adopted in the conference by a majority vote, and that we will maintain divine worship in the building situated on the corner of Liberty and Fulton streets as heretofore.

"Resolved 2nd, That in associating ourselves together under this covenant, we profess our allegiance to the distinctive principles of the Baptist denomination, recognizing the Holy Bible as unmixed Truth and a perfect rule of faith and practice.

"Resolved 3rd, That we agree to contribute of our means, as the Lord prospers us, to the spread of the Gospel and the support of the helpless and indigent of our membership.

"Resolved 4th, That we will not directly nor indirectly support the liquor traffic, either by our votes as citizens or by renting our property for the purpose of selling liquor, or by signing petitions to establish dram-shops.

"Resolved 5th, that we distinctly agree with each other that the liquor traffic, under the dram-shop law, is a sin against God and a snare to the feet of our fellow-men; therefore we will not receive those into our fellowship who support or condone this crime, and we will not retain those in our fellowship who transgress this covenant in this particular."

Adopted November 27, 1898.

### Less Than Two Months.

Remain for gathering our Home and Foreign Mission collections. We have in hand little more than one-third of our Foreign Mission apportionment, and about one-fifth of our Home Mission. Let no one be discouraged at this statement, for the tides have already set for the oncoming flow. There is time enough for every church in the State to take part in one or the other of these collections, if not in both. "Heart within and God o'erhead." "Let us do with our might what our hands find to do."

A. V. ROWE.

Constipation of the Bowels may be easily cured by a few doses of Dr. M. A. Simmons' Liver Medicine.

Ladies desiring a contented and happy old age should use Simmons' Squaw Vine Wine or Tablets, commencing at forty years old and continue during "Change of Life."



## The Teacher's Point of View.

BY MARGARET E. SANGSTER.

Broadly stated, the teacher's point of view is the salvation of souls. At least, this is what it ought to be for, whatever else Sunday School teaching stands for, it does stand for the bringing of the young to Christ.

But if we who are teachers should sometimes, in the hush of the quiet hour, take ourselves seriously to task, question ourselves as to the reason why we teach, the work we are doing, the influence we hope to exert, we might, being candid, be surprised at the result of our introspection.

The point of view of some teachers is the social one,—the bringing together of young people from different families, and fusing them into an agreeable weekly circle, like an informal and quite intimate club. This point of view is an excellent one from which to start, but it is valuable more for the opportunities it makes possible than for any lasting good which it accomplishes.

Other teachers are scholarly and diligent, make very thorough preparation, and to the lesson of the hour are able to bring much that is strong and suggestive by way of collateral reading and testimony. To be with such teachers is to a certain extent to have a liberal education, and their knowledge of literature and disciplined powers of intellect enable them to make Bible study very interesting. Sometimes, even, it is too interesting for real profit, as the effluence of poetry and the charm of science lead away from the Word. The teachers do not intend this, but they have looked at the matter from the intellectual point of view, to the detriment of spirituality.

More and more it grows on me, after a happy life of service, that the only safe aim for us is to strive to be co-workers with God. In our classes there is given to us, in perhaps a close degree, perhaps at closer range, the privilege of coming heart to heart with our scholars. The little group gathers with a beautiful loyalty around the teacher. An unconsciously the teacher is the scholar's model. There is about something of the restraint of the secular school. There is present the very winsomeness of love, its potency, its abounding charm.

Shall we not, for ourselves, in these delightful weeks of our spring work, seek a larger endowment of the spirit? Shall we be contented with less than the Lord is willing and waiting to give us?

Shall we not go to our classes seeing Jesus only, our point of view being His, our desire to bring all the resources of personality, prayer and consecration to the conversion of our scholars? And then shall we not try to lead them, as our Master and Friend would have us, into a way of self-denial, of loving devotedness, of rich outpouring for Him, in His name?—*Sunday School Times.*

## College Tidings.

BY W. T. LOWREY.

I write from Blue Mountain. Was there ever another place like it? Never! 'Tis true, 'tis pity, and pity 'tis 'tis true.' You think I am a partial judge? Doubtless! So would you be if you knew the place and church as well as I know them. But let me prove my case. They always pay their pastor and local church expenses; they never fail on State missions. Right recently they had given \$100 to foreign missions, and they never do less than that. Lowrey & Berry had already headed the list for the college deficit with \$100, and yesterday I took a collection from the rest of the church. What did I get? ONE HUNDRED AND FORTY DOLLARS! So of the \$3,000 asked for, Blue Mountain has given \$240. Do you blame me for wanting other churches like it? If I had twelve others like it, I could relieve the college deficit without asking anybody else for a cent.

A glorious time? Hush, man, you don't know a thing about it! Dr. P. S. Henson, of Chicago, gave us one of his splendid lectures Saturday night, and such a sermon as he gave us yesterday is worth a whole month's schooling. I spoke in the afternoon into the blazing eyes of 300 young people, and at night I preached to the same inspiring multitude, with others added. This morning for forty minutes I occupied my old position at the president's desk. Girls! girls! girls!!! Almost half an acre of girls! Beaming eyes, bright faces, happy hearts! Earnest, enthusiastic intent! I wished that I had all my students and my unmarried professors with me, so that they might be pierced with such a multitude of electric glances as would make them tremble with delightful misery and determine that "no man should take their crown." I sat during a part of the morning in the class-room of that genius among teachers, Prof. A. H. Ellett. He has the special work of preparing young ladies for more efficient teaching in the public schools. It is wonderful how he can interest

his students and induce them to work and investigate.

Pastor J. R. Carter is taking strong hold on the people here.

But here is a telegram! It tells me that dear old Bro. E. C. Eager, the father of our Prof. P. H., died this morning. "Thou hast all seasons for thine own, O Death!" I must close. I have received a number of other contributions this week, but I will report them next week. They are all highly appreciated. God bless the givers. Many other churches will take collections in the near future. We work and wait.

## A Sad Day.

Dear Bro. Searcy:

Sunday was a sad day to our Sabbath school and church. The church was heavily draped in mourning for our much-loved superintendent, C. B. Mitchell, who was lying at his home a corpse. At the usual hour the school met, and the first item was the roll call, and the first item in the roll call was: "Class No. 1; C. B. Mitchell, teacher!" The secretary broke completely down. Bro. Frank Spouter answered: "It is better to be absent from the body and to be present with the Lord." In our large school there was scarcely a clear voice to respond. After the reading of the precious Word, out of our stony griefs we raised our Bethel. Then the school formed a procession, headed by Brother Mitchell's class, and went to the home, thence to the church again and to the cemetery. It was affecting to see men and women, boys and girls silently give vent to floods of tears that could not be controlled—and see a congregation of about 500 people without a smiling face. I may write you in a few days and explain why our grief was so great.

At the request of the committee, I send you herewith a copy of the Sunday school's resolutions. I think there is no exaggeration in them.

God bless you in all you undertake for His glory.

Very sincerely and sadly,  
R. A. COOPER.  
PONTOTOC, March 9, 1899.

Brother Searcy:

As was mentioned in Brother Duncan's Meridian article two or three issues back, I closed Stone College for the present, the last of January.

Some reasons for this. One, the road and weather became so bad, the running of my hacks from the car line, one mile to the College and back, was rendered almost im-

possible. This cut off local patronage, and deprived our boarders of attending church, visiting the city, etc.

The arrangements made last fall for the work and management of the College, did not prove a success.

Already having lost a good deal by carrying on the College under great disadvantages, in the hope of soon having the necessary transportation, I saw it would be safest to suspend.

The great fire in 1897 at Shuqualak, and three moves coupled with disappointments in transportation, and a serious mistake in arrangement for last session, and the epidemics, have entailed upon one heavy losses.

In all of these trials and worries God has been with me most graciously. I have realized how sweet it is to trust our dear Lord alone in time of troubles; that he is our present help in time of trouble. One thing has come to me with much force—that is—we need Jesus with us more in all our affairs and work on earth; we need to believe that the "Lord must give the increase." Oh, he will do it, if we labor and trust aright.

On closing the College, I made arrangements with Brother Wharton, of Hillman College, Clinton, Mississippi, to take the boarders then with us for the remainder of the session. I was satisfied that with him they could get the care and training that would be pleasing to our girls and their parents. I knew him as an educator for years, and as a Christian gentleman, and felt easy in mind in turning them over to him (as the next best to Stone College—a fine compliment to him, you see) to carry out the year's training of them. My daughter, Edna, went also, as assistant teacher in music, a noble character, and an efficient worker in any school.

I have just visited the College, and find my girls, with the whole student body, doing nicely in every way.

I appreciate the sympathy and good wishes expressed for me in my reverses recently. While kind friends are thus comforting us with Christian words of sympathy, some others, like it was with Paul, may try to do us injury with insinuations and whispers of misrepresentations.

I can only say for such, they secure for us a special blessing, and by God's grace and the Holy Spirit, I take it as such. Much "false-ly" said awakens the special favor and benedictions of the Father to-

wards us, which indeed rejoices our hearts.

It is blessed to be in close touch with a sympathizing Savior—no matter what drew us there.

I am now resting and watching the providence of God; its leadings I will endeavor to follow. I will be in readiness and spirit to hold a few meetings this spring, if the way opens.

May the precious Lord guide us in all things.

L. M. STONE.

## My Late Visit.

Since the A. and V. Rail Road has been running two trains daily it has added greatly to the comfort and convenience of the people both of Meridian and Vicksburg, as well as of Jackson, and all along the road. In order to reach the Capital City before noon, it is necessary to leave Meridian at six o'clock. That is rather early at some seasons of the year, and even on Tuesday, the seventh inst., was somewhat forbidding, particularly as the weather was decidedly cool, with the thermometer below the freezing point.

Brethren Searcy and Bailey were holding the fort at THE BAPTIST offices splendidly. The latter, however, was just recovering from "la-grippe." Five of the seven directors put in their appearance; Brother Hearne coming all the way from West Point, and Dr. Hurt being present as a visitor. Things were shown to be in good shape, and the outlook quite encouraging. If pastors would carefully canvass the membership of the churches, the subscription list, which is increasing, could soon be doubled.

This is not a suitable time to discuss the matter of a cheap paper; first, put it on a firm basis, and making it worthy of patronage, then talk about reducing the price. A good paper, the size of THE BAPTIST, cannot be published, with a full supply of original reading matter, for less than two dollars per annum, especially while being established. A little effort on the part of our pastors, deacons, and laymen, might soon put the paper where it would help all departments of church work—including pastoral support.

But enough on that subject just now, though it is all important, and cannot be too earnestly pressed for prompt attention. Leaving it, however, let us pass on to a pleasant visit to Clinton. President Wharton, of Hillman College, was at the station, and as it was night, kindly lodged the visitor till morning. After a hearty breakfast, and

attending the opening exercises of his large school, it was in order to wander forth and view the changes that had taken place in a third of a century; having been in 1862-3, a temporary resident.

Ex. President Webb was quietly sleeping when I called—it being in the morning—and it would have been wrong to disturb him. His daughter, Mrs. Venable, is attending him, and gave me a most cordial reception. Brother E. E. Eager was too sick to receive visitors; he is considerably over eighty years of age, and was my father's pastor in Grenada, nearly fifty years ago. His home is with his son, Professor P. H. Eager. There are pleasant memories connected with these families, but they cannot be noted now.

The courtesies of President Lowrey were appreciated highly, both at the College and with his interesting family, with whom I dined and spent many agreeable moments. Later, it was my privilege to talk over many things of the past with our good sister, Adelia Hillman. There were other friends but time would not allow further visits. Accompanied to the train by two young friends of Meridian, Misses Edna Stone and Heunie Hunter, I boarded the cars for "home again."

L. A. DUNCAN.

Mar. 9, '99.

## The Orphanage And Other Things.

During January, and several months previously, we were generously remembered by friends over the State. But during the intensely cold weather of February we did not receive half enough for current expenses at the Orphanage. And on March the first, bills amounting to more than sixty dollars were due, and twelve dollars in the treasury, with which to meet them. That is the situation today.

We had a supply of coal and wood, and kept warm; we had a sufficiency of good warm clothes; we had good beds, (white enameled steel bedsteads), and a quantity of nice warm quilts.

We have now thirty-one destitute children, and the ladies in charge of them, and a cook. To feed them, requires a barrel of flour, and fifty pounds of meat, besides other things, every two weeks or two barrels and one hundred pounds per month. These expenses go right on all the time.

The children go to the public school of Jackson, and are making good progress.

We have a nice Sunday School,

and music, every Sunday afternoon.

The children are under good discipline, and are being trained for useful men and women. Some of them are bright.

Our greatest immediate need is a good cistern; as the water supply is insufficient, and it would require an immediate expenditure of three hundred dollars to connect us with the water works.

"He that hath pity upon the poor lendeth to the Lord; and that which he giveth, He will repay him."

On the First Lord's Day of this month we had a good day with our Pelahatchie people. The day was cold, but the congregation was good and attentive, both morning and evening, and we had two refreshing services.

We are just finishing up our contribution for the College.

Our good brother, J. M. Stingily, has presented to us for the Orphanage, a half-Jersey cow and calf, which are now at home at the Orphanage, the cow furnishing daily, two and a half gallons of milk, to help feed the children.

Some time ago we called attention to the fact that the good sisters of the Tupelo church are trying to build their new house of worship. One of their number has presented them with a handsome silk quilt. They earnestly desire friends in the State to help them realize fifty dollars for this quilt, and present it to the Orphanage for use in the best room. They have already received some in this way, but want a good deal more to finish up the matter. Let every friend who wants to do a good deed, send one dollar to Mrs. Mary Reed Pegues, Tupelo, Miss., to help build that new church, which is so much needed. We are exceedingly anxious to see the Tupelo saints in their own house of worship, and the price of the quilt will be applied in that way.

L. S. FOSTER.

Jackson, Miss., Mar. 10, '99.

Dear Baptist:

Bold Spring Baptist Church is without a preacher. In fact, we are so few, and so poor, we can't pay enough to enable a preacher to visit—to be a missionary in our midst.

I wish to make this proposition through your columns. I am an old crippled man alone, have a little home, and will take a Baptist preacher and wife, and furnish the eatables free—they do the cooking and wadding—have a good orchard, plenty of canned fruit, with a good garden spot—plenty of pasture—and let the preacher mission-

ate in the boundary of the church, and take in other fields close around.

This church has been paying fifty dollars, and association fifty dollars.

This proposition will be open but a short while, as I must make some arrangement, and can't let an opportunity slip.

Fraternally,

T. A. DODSON.

Days, Miss., Mar. 8, '99.

Lady teachers who wish to more thoroughly prepare for public school examinations and teaching, should write us for particulars about the Teachers' Training Department of Blue Mountain Female College. We do not believe better advantages can be found in the State. Our last quarter will open April 3, but pupils who enter any time in April will find time and money well spent.

LOWREY & BERRY;  
Blue Mountain, Miss.

## April Fifth-Sunday Meetings.

Secretary Rowe desires to have all the fifth-Sunday meetings in April devoted to Sunday-school work. He will arrange for experienced workers to attend as many meetings as possible. He wants to make it a grand rally day for Sunday schools all over the State. There will be a brother in each association as a kind of representative of the work of Sunday schools, just as the Foreign and Home Mission Boards have a representative in each association. Be sure to confer with Brother Rowe in making out your programme. He may be able to have some of our best teachers, superintendents and general workers present at your meeting. The plan appears to be a wise one, and it is hoped that all the next fifth-Sunday meetings will take advantage of the opportunity thus offered to begin a revival in the work pertaining to the Sunday schools.

J. N. McMillin.

ABERDEEN, March 11, 1899.

## School Notice.

Many pupils work their way in Students' Institute, Bolands, Miss. Send stamp for particulars. Special terms to pupils entering before June, 1899.

Randolph-Macon Academy  
FOR BOYS.

BEDFORD CITY, VA. (S. V. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc., \$250. Address, Principals, A. M. HUGHES, L. E. A. M., or, E. S. SMITH.

To restore the Clear Skin, the Bright Eye, the Alert Gait and Pound Health, use Dr. M. A. Simmons Liver Medicine.



## Baptist Directory:

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L. F. Rainwater, Vice-President, Sardis.

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Rev. T. J. Bailey, Vice-President of the Home Mission Board for Mississippi, Jackson, Mississippi.

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## Congressional Appropriations.

The recent Congress appropriated the unprecedented sum of \$1,566,890,828. Of this amount the war with Spain gets \$488,562,088.47; pensions \$4,000,000; postal service \$1,000,000; rivers and harbors \$3,200,000; war ships \$5,000,000; French claims \$3,100,000. For next census report \$1,000,000, and for the Paris Exposition \$1,200,000; This is the way the money goes.

## Romanism in New York.

I hold in my hand a circular issued by Rev. James J. Dougherty, pastor of the Mission of the Immaculate Virgin, of this city, especially for the members of Saint Joseph's Union. It treats of "St. Joseph's Cord." A certain nun in the year 1657, in Antwerp, was very sick. The physicians could not heal her. She prayed to St. Joseph, and led by divine inspiration, caused a cord to be made and blessed in his honor. She prayed with fervor before his image, and was healed. The miracle stirred the whole city. In 1842 others manufactured cords and blessed them in honor of St. Joseph, and numerous miracles followed. In 1859 Pope Pius IX approved of St. Joseph's Cord. In 1862 he repeated his approbation. In 1876 Father Drumgoole received the power to bless St. Joseph's Cords and to distribute them. Now, what does this cord do? It is worn as a girdle around the waist. Let me quote from the circular. "The following is a summary of the indulgences granted by the Holy See to all who wear St. Joseph's Cord. (All these indulgences may be applied to the souls in Purgatory.) A plenary indulgence on the day in which the cord is first put on, and on each of the principal festivals of our Lord: Christmas, Circumcision, Epiphany, Easter, Ascension, Pentecost, Corpus Christi." "St. Joseph's Cord is made of thread or cotton, with seven knots at one end—the symbol of his seven joys and sorrows. All who wear this cord should recite the 'Glory be to the Father,' seven times a day, in honor of St. Joseph. For doing so there is an indulgence of fifty days. As may be seen by the apostolic letter of Pope Pius IX, and by the prayers appointed by the church for blessing the cord, the chief benefits to be derived from wearing it are the following: First, the preservation or recovery of chastity through St. Joseph's intercession; second, his special protection through life; third, the grace of final perseverance; fourth, his particular assistance at the hour of death." "By a decree of Pope Pius IX, the plenary indulgence, by way of suffrage, of a privileged altar, is attached to all masses said by any priest, and at any altar, for all who die wearing St. Joseph's Cord. This is a very great privilege; for few, even among the holiest, but have something to atone for at death—some satisfaction to offer to Divine justice in the penal fires of purgatory." "THE MEMORARE TO SAINT JOSEPH." Remember, O most pure Spouse

of the Blessed Virgin Mary, my sweet Protector, Saint Joseph, that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding, therefore, in thy goodness, I come before thee, and humbly supplicate thee. Oh! despise not my petitions, Foster-Father of the Redeemer, but graciously receive them. Amen. Three hundred days' Indulgence, once a day.

Jesus, Mary and Joseph, I give you my heart and my soul.

Jesus, Mary and Joseph, assist me in my last agony.

Jesus, Mary and Joseph, may I breathe forth my soul in peace with you.

Three hundred days' indulgence, each time, for saying these three ejaculations. One hundred days' indulgence, each time, for saying one of them."

Such is Romanism in the most progressive city of the world at the close of the nineteenth century. The Roman Catholic papers will doubtless deny that this circular is issued. It was obtained from a young man to whom it was given by the priest himself. We can well believe that circulars were issued not long ago by another society, organized for the purpose of making money, describing the beneficial results of a certain medal, costing twenty-five cents. If dipped into the water which horses were to drink, it would prevent them from having diseases of any kind. If worn by the driver on his seat, it would prevent the horse from getting a nail into his foot, or a stone into his shoe. And this is the superstitious cult into which some educated persons are going for political reasons. Could anything be more monstrously absurd than the claims that are made for St. Joseph's cord and these medals and bones, and other trinkets of Romanism, all of which are merely money-making devices to satisfy the greed of an insatiable church?

W. C. BITTING.

In Standard.

## Mozley's Lemon Elixir.

## A PLEASANT LEMON TONIC

For biliousness, constipation, and appendicitis.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, and heart-failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1 bottles at all druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

The Curative Properties, Strength and Effect of Dr. M. A. Simmons' Liver Medicine are always the same. It cannot be equalled.

## Praying Negroes.

We know that negroes are no better than they ought to be, and many of them much worse. As a race of people, what to do with them is a perplexing question to our statesmen. But the real want is to Christianize them. We give below an incident that touches a tender chord in our heart.

The first time we ever knew that people went to secret prayer was from over hearing an old negro man praying. It led us to secret prayer.

The Rev. R. A. Allen, D. D., who is now Secretary of the Freedman's work in the Presbyterian Church, South, concluded his eloquent speech before the General Assembly with the following pathetic remark:

"I have carried the prayer of an old colored man in my heart since I was a boy—an old colored man whom my father owned. As I came up, one evening, near the fence I heard a strange noise. I stopped—I was a little frightened. I soon found the old colored man was there, engaged in prayer near the fence. I heard him pray to God to wash his soul in the blood of Jesus, clothe him in Christ's righteousness; and towards the close of his prayer he said, 'Now Lord bless the cornfield and the old people at the house, and bless old master's little boys.' When I heard that I felt like going down on my knees beside him, for I felt that I stood on holy ground. The heart of that man reaching up to Him who could bless a little boy! We saw him die in a few months after. And, brethren, I feel that in my heart that if God will help me, old master's little boy shall bless the dying man's race."—Ex.

## A TEXAS WONDER.

## HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.

Sole Manufacturer, P. O. Box 218, Waco, Texas.

For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899. I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,

Asst. Chief Police.

Feb. 25-12m.

## MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

Mrs. S. A. GRESHAM.

Salem, N. C.

## "Great Opportunity"—"Great Responsibility."

The above caption is the title of a Missionary tract written by Mr. Richard H. Edmonds, of Baltimore. Mr. Edmonds is a Baptist layman. He has been for many years the editor of the *Manufacturers Record*, published in Baltimore. He is recognized by the "Kings of Industry," North and South, as a man whose accurate judgment and whose prophetic forecast make him one of the highest authorities as to our natural resources and future development. He has looked at our future progress, not only with the eye of an economist, but with the heart of a Christian. He sees in the splendid opportunities which the future holds, the enrichment of our people and their promotion to the front rank of the world's highest civilization. His faith anticipates the purpose of our Savior to make America the light bearer to the nations.

We can do our brethren no better service than to advise them to study this little tract, hoping they will be inspired to more zealous efforts to fill our land with the Gospel that it may fill the earth with the glory of the Lord.

Copies of this tract will be sent free upon application to the Home Mission Board, Atlanta, Ga.

Little Rock, Ark.,  
Mar. 7, '99.

Bro. J. B. Searcy:

I am very sorry that I could not have remained in New Orleans long enough to make a fair and full test of what could be done. You know how I was regarded there, both as a man and a preacher, and I am not in any way responsible for any lack of success in our work there. Shortly after I went to that city the yellow fever scourge came, and lasted about two months, followed by a very serious financial crisis. Then came an epidemic of La Grippe, which kept many from church, and became the means of still further discouragement.

About this time some of the brethren felt so discouraged, especially about the financial condition of the church, that there was talk of breaking up the church, or of uniting with another church, which so discouraged both pastor and people as to prevent the work which otherwise might have been done.

I do not say that any one talking in that way intended to do harm, as I cannot think any of our brethren capable of such a thing, but I do say that such talk was a serious, if not a fatal mistake. I was greatly discouraged, and I did

not have my heart in the work as it had been.

I had been called to Immanuel church in this city, where I had been pastor of the Second church for eight years, during which time upwards of seven hundred persons united with that church, a new and beautiful meeting house was built, Immanuel church started, and all of our denominational interests were encouraged and strengthened. A call I could not but regard as complimentary in the highest degree, and which I felt all the more inclined to accept, as I have always liked Little Rock so well, and where I have as many or more friends than in any other place. So after long and prayerful consideration, I have decided to remain here.

When I left New Orleans I fully intended to return in about ten days, bringing Mrs. Miller with me, and I so stated both publicly and privately. The weather turned suddenly and extremely cold, and I was not well for several days, so I was detained,—and in the meantime discouraging letters continued to come to me from New Orleans, especially as to the financial condition of the church. So I made up my mind to accept the call to Immanuel church, and I have entered upon the work with the most favorable prospects.

There have been eight or ten additions already, and there were two conversions last Sunday, with a number for prayer. Congregations large and much interest is manifested. All are encouraged and hopeful.

I am assisting in revival meetings this week at the First church, where I am preaching every day at 3 and 7:45 p. m. The interest is rising, and both pastors and people are much encouraged, and all seem to be looking for a gracious and extensive work. Pray for me and the work here.

Yours faithfully,

A. B. MILLER.

## A Bit of Experience.

E. H. LINDEY.

I believe that men in an unsaved state are under sentence of condemnation. Dead in sins, answers all the questions which may be asked concerning their condition. They have eyes, but will not see; ears have they, but will not hear; a heart have they, but will not understand. They are without feeling. In this condition they are traveling on, and adding sin unto sin, seemingly thoughtless and fearless of consequences. But I believe such are sometimes saved from sin and made heirs of righteousness.

ness, and that their salvation is all of free grace—unmerited favor. In order to their salvation, they are regenerated by the Holy Spirit, by means of the glorious Gospel of Christ. They are quickened, made alive. As a result, they see heavenly things in a different light. They see the deceitfulness of sin. They hear as never before, and understand as never before, and feel as never before. They at once become penitent, and turn away from their past sins. Burdened with its ponderous weight, the more they try to reform, the more odious do their sins appear. They pray and work and watch and no relief. Surely, such praying and working and watching and reforming, think they, ought to bring relief. They have done all they know to do. Now they cry, "Lord, what wilt thou have me to do?" The answer comes, "Believe on the Lord Jesus Christ and thou shalt be saved." This is plain language. I could say no more to a distressed penitent sinner, nor could I say less. But for a time he will not give up all hope of salvation by his own efforts. He tries, and tries again, and when by trying he finds he gets no nearer Christ, he cries, O Lord, save, or I perish. This is his extremity and God's opportunity. Then he trusts alone in Christ, and is justified and at peace with God, and the love of God is shed abroad in his heart by the Holy Spirit, which is given unto him. I think God in Christ saves sinners. He saves them according to his own appointment. He saves them by instrumentalities. To his churches he has committed the Gospel of Christ. It is the power of God unto salvation. I doubt that anyone shall be saved without it. Preach it.—Arkansas Baptist.

We are confronted with the fact that by nature the heart is not right, good, but evil. How do we know? In two ways: First, God says so in his word. "There is none righteous, no, not one; there is none that seeketh after God." "The heart is deceitful above all things, and desperately wicked." The Bible is full of like texts. Second, we know this truth by experience. While the fruit, as we have seen, does not make the tree bad or good, it does show what the tree's nature is. So with men: "By their fruits shall ye know them." Universal sin, turned from God, loves of the world, must have a cause as universal; it proves there is something in the nature of man that inclines him to sin.—Western Recorder.

Sow good services, sweet remembrances will grow from them.

## Ministerial Education.

The work of Ministerial Education needs the help of its friends now. We have twenty-two ministerial students now to provide for, and may have others soon.

Have money enough to pay expenses for the present month, March. But will need help for April, May, and June. Will need at least seventy-five dollars per month for these three months.

The twenty-two ministerial students now being aided by our Board, are all worthy young men. The testimony of the College Faculty is, that they are doing well, and making good progress in their studies. But they are very poorly supplied with money, and we must have help in order to carry them to the end of the present session.

We beg our friends to help us now. Especially beg those churches and individuals who made pledges to the work, or to whom apportionments were made, please now send the amounts pledged, or apportioned, if possible, at an early date.

We beg also the Woman's Missionary Societies to help us. They have kindly responded to our appeals in the past, and we trust they will help us now.

Remember, Brethren and Friends, these young preachers can only get what you send them. If you send enough to meet their necessary expenses, they are encouraged, and go on with their studies cheerful and happy; if not, then they are sad and discouraged.

Please help us, Brethren and Friends, and liberally, for Christ's sake. Send to the Secretary, or to President W. T. Lowrey.

GEO. WHITFIELD, Sec'y.

Clinton, Miss.

This is good news. Dr. Robert E. Spear says he has travelled far and wide, and that wherever he has visited he has found family prayers were almost the invariable rule in Christian families.—Western Recorder.

Obligation is a ponderous roll of canvas which love spreads aloft into a tent wherein he delights to dwell.—Macdonald.

Pleasure is the mere accident of our being, and work its natural and most holy necessity.

Tears, like raindrops, have a thousand times fallen to the ground and come up in flowers.

Whatever God has given to us in a promise, we should give back to him in a prayer.



## THE BAPTIST

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J. B. SEARCY, EDITOR  
T. J. BAILLY, BUSINESS MANAGER.

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Obituary notices of 100 words inserted free; over that amount will be charged at the rate of one cent per word.

Persons sending in obituaries, must either send the cash, or state plainly to whom we are to look for the money.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

Manuscripts to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## ANNOUNCEMENTS.

We are making a new mailing list from the old books of the *Record* and *Laman*. In the rush of business, mistakes have occurred, and will occur no doubt again. Be patient with us awhile, and if mistakes are made, in your initials, the spelling of your name, or in the time to which you are paid, kindly and promptly inform us, and our best endeavors will be used for the immediate correction.

In a very short time we will print each week the date to which each subscriber has paid, on the margin of this paper, so do not look for written receipts hereafter.

A number of sample copies will be sent out during the next few weeks to persons who have not received this paper. Please respond.

Some letters are coming in asking if we cannot send the *Home and Farm* or *Commercial Appeal* as a premium. We cannot. Our arrangements with those two publications terminated on February 28th, according to our published statement week after week, in THE BAPTIST.

But until further notice, THE BAPTIST, and the *Orphanage Gem* will be sent one year to any new subscriber, for two dollars in advance. T. J. BAILLY, Bus. Mgr.

## EDITORIAL.

## The Brakes Are Set.

In the summer of 1893, as we were traveling on the Canon Ball a short distance south of Sherman, Texas, running at a good rate of speed right out on the prairie, on a beautiful level track the cars began to "slow up," and in a few minutes stopped still. The conductor got out and shouted to the engineer to know what was the matter. The engineer answered back, "THE BRAKES ARE SET."

There we were, good engine, plenty of steam, nice track, good engineer, good conductor, but still we were stopped, and for some time we stayed, till crows were used to loose the brakes. We said to ourself, there is a lesson in this. How like this train are many of our churches. They are organized on the solid basis of the truth. They have a good field in which to work. They have good church officials to look after their running. But how often we find it the case, that when we would expect a great degree of progress, suddenly the church seems to "slow up," and often comes almost to a dead halt. What is the matter? Nothing wrong with the steam. The gospel in its purity is preached, which makes all the steam for the progress of the gospel car. The trouble is, "the brakes are set."

Let us examine a little and see who set these brakes in our churches. The brother of old ways is a great brakeman. He is always looking backwards, and the train goes so fast it makes his head swim. He thinks it is flying. He says, "this will never do. Our fathers never went half this fast and they all 'got there.'" Why, he says, "we must all go back to the old paths and WALK therein, not FLY. There is no mention in the Bible of Conventions and Boards, and Bible Societies, and Mission Boards, and Woman's Missionary Unions, and Young People's meetings, and Sunday Schools. These are innovations that our fathers did not practice. The church is going too fast." And so this brother of old ways sets up his brake.

The CRITICAL brother is also a great brakeman. He is somehow so constituted that he can find fault with everything that he does not originate, or that he is not consulted upon. Why, he could even find spots on the sun. He will

sometimes admit that the thing done needed to be done, and that it was done well, and he admits that he is astonished that the thing was so well done under such unfavorable circumstances. But the principle of the thing is what he objects to. The church is going too fast. She will surely fly the track at this rate, she is making more than schedule time. So this brother gives his brakes a few turns and a hard jerk, and says with a great deal of satisfaction, "now, I think she will go slower."

The NERVOUS brother is quite a brakeman. It is all well with him while the run is smooth, but when the train tugs slowly up a long grade, or bounces over a rough track, he becomes excited and says, "this will never do. If the church would run on smoothly without any jars I should like to be a church member. But the long heavy grades of financial difficulty are too hard to tug over. There are College debts, and church building debts, and Home Mission debts, and Foreign Mission debts, and pastor's salary debts, and it looks as if we would never get over these grades, and if we do and get to running well a little while, some church difficulty arises that makes the gospel car jar so you can't walk the aisle without being thrown up against somebody. I can't stand this trouble, my nerves are too high strung, I will set up my brake, and if she don't quit jaring I'll get off."

The MELANCHOLY brother is a brakeman. He does not mean to be, but he is all the same. He feels like he is living to no purpose, and he thinks the same is true of everybody else. He is always "weeping between the porch and the altar." He says he is willing to help, but it is no use, the pastor's salary can't be raised. That the church will have to give up having preaching a few years till they catch up with their finances," as though a farmer ever did produce a crop without cultivation. "It is not worth while to promise anything for Missions, for nobody will help pay it." That his "church is twice dead, plucked up by the roots." If a revival springs up, he has an awful long face and thinks the work is superficial and will not last. Like Elijah, he proposes to get in his cave and wait results, so he sets up his brake hard and tight, and sits down to repine in sadness.

The DO-NOTHING brother is one of a large class, and is a great brakeman. Between the large things he can't do, and the little things he won't do, life passes with him and

he does nothing. This would not be so bad if he effected nobody else. But he is chagrined to see others with no more opportunity nor means than he, doing a grand work for the Lord and humanity, so he says to his fellow brakeman, "We are in the majority, we can stop this train and we will do it. Those working fellows may do, but we can talk. We can make them tired of carrying the load and carrying us." So he sets up his brake and says to the church, "go slow."

Now is it any wonder that with all these BRAKES SET the church should make slow time, and even come to a dead halt? Brother, are you a brakeman? Won't you turn off your brake and let her run? Much time has already been lost, and we are far behind the schedule. Many of the passengers that we expected to take on, may go on another route if we wait much longer. With all the brakes loose and a good head of steam, let us make the best time this year we have ever made.

## The Main-Spring.

There are a great number of little wheels and nicely adjusted machinery in a watch. But there is a bit of coiled steel deposited in every watch that puts all the wheels in motion. This is called the mainspring. In looking at our church work we have thought it quite as nicely adjusted as a watch. There is the regular Sabbath worship, the Sabbath School, the weekly prayer-meeting, the Mission work, the work of printing and distributing the Bible, the publishing and distribution of religious books and papers, the distribution of alms for the poor or distressed, the endowment of literary and theological schools; in short every good work that Christians do should be done either directly or indirectly by the churches, that Christ in all things might have the pre-eminence. In a work so vast as this no finite mind can so adjust it as to give due weight and importance to each department without interfering with another. Some will just see one department of this work and be so absorbed with it as to lose sight of all the rest. Still others will look at the work as a massive whole, and conclude that it is too vast and complicated to be performed at all.

These views are both wrong. God has wisely adjusted the means to the ends. The great number of wheels in a watch are each essential in its place and are all put in motion by the main-spring, and

they continue to run while the spring retains its elasticity. So our church work, when properly adjusted, is all put in motion by one strong main-spring—genuine piety. Sometimes a worthless spring is put into a watch, and although it runs awhile, its motion is irregular and its time unreliable; it needs constant winding up to make it run with any degree of accuracy, and by-and-by stops. We have thought some church members were moved by such worthless springs; they need winding up or reviving by some extraneous influence constantly to have them work at all, and even then they do not work long, but soon get out of fix and finally stop entirely. Genuine piety is the true spring that never loses its elasticity, but moves the heart and head and hands, all to perform their respective part of the Master's work. Year in and year out, from youth to old age, this "spring" keeps all the wheels of Christian work moving.

Bible doctrine is all important in its place, so are plans of church work, and they should be carefully drawn according to the divine pattern. Yet these doctrines and plans will only amount to splendid theories and empty resolutions without deep, earnest, personal piety. Pure love to God inspires love for his truth, his work, his people, and sinners. Acceptable service in the sight of God flows out from love. We take pleasure in bestowing our means and labor on those whom we love, so the Christian who loves God will cheerfully spend and be spent in his service.

## NEWS AND NOTES.

Senator J. K. Jones, of Arkansas, has been dangerously ill for some days with heart trouble. He is a great man, and his death would be a national calamity.

Rev. H. G. McClain writes: "As I failed to get THE BAPTIST last week I was afraid you had decided I did not want it. I cannot do without it, as there is so much good instruction in it for me."

The steamer Meade has sailed for Havana with \$3,000,000 to pay off the Cuban soldiers. The Cuban Assembly has deposed Gen. Gomez from leadership, but our government will continue its negotiations through him, as he controls the soldiers.

Rev. C. F. J. Tate, late of Arkansas, has become pastor of the Baptist church at Louisiana, Mo. Brother Tate was once pastor at Pine Bluff.

We met Brother Love, of Brookville, and Brother Jones of Macon, as we came down the M. and O. last Monday, and greatly enjoyed their company.

Dr. J. R. Farish preached last Sunday, at Friendship Church, Kemper County, and at the close of his sermon, five were received into the church, three by letter, and two for baptism. At night he preached at Shuqualak.

It is said the First Baptist church in Pine Bluff, Ark., aims to build a new house soon, worth \$20,000. The pastor, Bro. Charlie Daniel, is also vice-president of the F. M. Board for Arkansas. He is a hustler.

Rev. Thomas Spurgeon is moving on grandly with the new tabernacle in London. \$175,000, of the \$225,000, dollars needed to finish the building, has been raised in a few weeks. There is no doubt but that the money will all be forthcoming.

We had the pleasure of taking twenty-three new and renewed subscribers at Corinth during our recent visit to that city. We already had a large list there. So they are rapidly heading towards the banner office in the State. Why should they not be?

Rev. J. C. Farrar says: "We are moving off finely now at Gallman. The weather has greatly hindered our work. We had fine services Sunday and Sunday night. By the way, can't you come over and see us at Gallman. I will let you preach to as appreciative people as you ever preached to." We would like to come.

The Birmingham Baptist says: "Mississippi had ten Baptist churches last year that gave one hundred dollars or more, each; to Foreign Missions, while Alabama had only nine. There ought to be fifty churches in each state to give one hundred dollars."

Our churches must make Alabama pay more, or else be left further behind this year.

A telephone message informs us that Dr. Eager was buried from the College Chapel, at Clinton, Tuesday morning. Dr. Wharton conducted the funeral services.

The College Faculty acted as pall bearers. The students followed the remains to the cemetery in procession. Professor Aven acted as master of ceremonies. Order and earnestness characterized the exercises.

During Gladstone's last lingering days of courageous suffering, a friend wrote expressing great grief in view of his pain. He caused the response to be made: "No doubt I have suffered a good deal during the last six months, but then I had one thousand and fifty-six months before almost free from pain." Yet with many of us it is not the bright days and hours, but the painful moments that are counted. —Young People.

Rev. R. H. Purser says: "Allow me to express my appreciation of the spirit of THE BAPTIST. It helps me to read it. I feel that I desire to be a better man after reading and catching some of the excellent spirit that is manifest in the editorials and other departments that are so well calculated to rest and strengthen the tired ones. Come and preach for us at any time and we will hear you gladly, and you may tell us about THE BAPTIST."

Mathew Lane, of Fairview, Kentucky, died recently, but left by bequest five hundred dollars to the Seminary at Louisville, five hundred dollars to the Orphanage at the same place, one thousand dollars to the Minister's Aid Society, three thousand dollars to Fairview Baptist Church, five hundred dollars to the Home Board, and five hundred dollars to the Foreign Mission Board of the Southern Baptist Convention. His works will follow him.

Rev. E. C. Eager, of Clinton, the grand old man of this country, fell asleep in Jesus last Monday, at the home of his son, Prof. P. H. Eager. Bro. Eager, like Gen. Lowrey, did his greatest work for the world by raising good children. Though pushing towards his four score and ten, yet Bro. Eager was quite active and his mind was vigorous. He loved Mississippi College as few men ever loved it. Its history could not be written without writing his biography. He came to the grave like a shock of wheat fully ripe for the garner. Others will write of his life and labors. We extend condolence to his children.

Dr. Eaton, of the Western Recorder, makes the following sharp point: "We hear a great deal these

days about having our 'minds open to new truths,' and those who decline to accept new fads are cried down as 'traditional,' 'narrow,' 'unprogressive,' etc., etc. In the first place there is no new truth and can be none. What is new cannot be truth and what is truth cannot be new. A man might as well talk about a new God as talk about a new truth. Men can get new facts, because a fact is something done (factum), but every new fact teaches an old truth. We learn truth by means of facts, and the one value of facts is to teach men truth."

## From Kosciusko.

H. R. HURT.

Sunday was a good day with the Kosciusko church. We took our collection for Foreign Missions, and the church responded with a liberal collection.

In all of our collections we urge upon all the members their individual responsibility in giving. This is accomplished by sending to each member a letter setting forth the claims of the object for which the collection will be taken. In this letter is enclosed a blank card to be filled out as a subscription to the different mission interests. After these blank cards are filled out they are returned to the treasurer of the church, and he charges each individual with the amount subscribed. A few days before the regular time for each collection, envelopes are furnished to each member, to put their gift in, and are requested to sign their name at the bottom of the envelope. Of course this takes work, but when your collection comes in you will find that your labor has not been in vain.

The result is this: a big collection, and all the members taking part in it. I began this systematic way of giving in our church last year, and the results have been most favorable. The beauty about it is that all the members are giving to the cause of missions. You will find on the day appointed for your collection that most of the members are present, and those that cannot come, will in most every instance, send in their contribution.

Every pastor should aim at universal giving in his church. The father ought not to give for his wife and family, but every one for himself.

This plan may not suit some churches, but the pastor should find out the plan that will enlist every member of his church to the extent that they will give something for missions.



## Temperance.

### The Devils Railroad.

The following schedule was prepared by a young man of Rusk, Texas, who is serving a life sentence in the penitentiary for killing his companion while in a drunken, gambling spree. He has been converted since he entered the prison:

THE GREAT THROUGH ROUTE TO HELL!

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Standard Gauge, International Line. Chartered under the Laws of all the States. No stop-over checks. No return trains.

### STATIONS ON THE MAIN LINE.

A. V. Cigarette Co. .... 7:30 a.m.  
L. V. Cigarette Co. .... 7:30 "  
A. V. Mild Drink Station 7:45 "  
" Moderation Falls .... 8:00 "  
" Tipplersville .... 9:00 "  
" Toppersville .... 10:00 "  
" Drunkard's Curve 11:00 "  
" Rowdy's Wood .... 11:30 "  
" Quarrellsburg .... noon.

(Remains one hour to abuse wife and children.)

L. V. Quarrellsburg .... 1:00 p.m.  
A. V. Lusty Gals .... 1:15 "  
" Bummer's Roast .... 1:30 "  
" Beggar's Town .... 2:00 "  
" Criminal's Rendezvous 3:00 "  
" Deliriumville .... 4:00 "  
" Rattlesnake Swamp .... 6:00 "  
" Prisonburg .... 8:00 "  
" Devil's Gap brakes  
all off) .... 10:00 "  
" Dark Valley .... 10:30 "

(Passengers may feel some discomfort from inhaling sulphurous fumes, but never mind, there is no way to return.)

" Demon's Head .... 11:30 "  
(Don't get frightened at the dying groans you may hear.)

" Perdition .... midnight.  
(Many passengers relieve themselves of all anxiety by committing suicide.)

Tickets for Sale at All Barkeepers.

### ANNUAL STATEMENT.

Our very popular line carries annually 400,000 paupers. Brings misery and woe to 2,000,000 persons. Dispatches into Eternity 60,000 unprepared souls. Carries 600,000 Drunkards. Conveys 100,000 to prison. More immigrants pass annually over our line than any other. We positively refuse to be responsible for the poverty and wants of the widows and orphans of those who ride over our line. They may ride with us if they pay the fare. Our employees are paid promptly. See Romans, vi. 23.

N. B. The great License Law, under which we operate, relieves

us from all responsibilities for accidents and suffering along our line, or that is caused by our employees; We insist that all attempts by silly women and enthusiastic preachers and church members to stop our business by invalidating our charters are in direct opposition to the great doctrine of "Personal Liberty."

We hereby give notice, that any woman who dares to oppose our most lucrative business will be branded a "crank," and that any man who dares to oppose us will be denominated a "bolter," from some one of the great political parties and he takes the risk of losing his political influence.

D. E. VIL,  
General Manager.

A. L. COHOL, Agent.

### Decline of Liquor Power.

The following from the *New York Independent* of February 2nd is encouraging:

"The friends of temperance should be greatly encouraged by the statements made in *The Sun* of this city that 'the saloon' has greatly weakened as a political power."

Whereas formerly liquor dealers were numerous in the State Legislature, as many as one-third of the Assemblymen from this city having been connected with the liquor interest, directly or indirectly, now there is only one member from New York who gives his business as that of a liquor dealer, and in the whole body there is not one besides. In the Senate there are, on the Democratic side, one saloon-keeper and one former bar-keeper, both from this city, but there are no others. In many ways the temperance cause has greatly advanced. It is less and less allowable in society for men to be under the influence of liquor; business men are increasingly insistent on temperance in their employees, and a general change of tenor is evident from the different reception given to the arguments in favor of the saloon as the poor man's club. The reform is progressing. What it needs is the constant support by word and deed of those who believe in it.

The character of our law makers has developed very much during the past few years. They are now not only men of character, but are men of conviction and cannot be intimidated by the Liquor Dealers' Associations. The sentiment of the people has developed wonderfully along this line. It looks very much like the open saloon is doomed to destruction. The sentiment of temperance is warning the

liquor dealer to quit his business. The warning should be heeded. Why wait until driven out? Why not put the same energy and capital in other business enterprises and get established before the temperance wave sweeps away the saloon? The tide is rapidly rising and sooner or later the saloon will be carried away. The temperance people have no ill will to the saloon keeper. We wish him well, and in friendship we urge him to change his business and help us in the great struggle to lift up humanity. The business is bad whether conducted in bar or dispensary. We have no patience with whiskey in any form, and we stand ready to join hands with the army of prohibitionists so recently made to wipe away forever the sale of liquor in every form.

### Beer and Whisky.

Asked if each regiment had a sutler, General Boynton replied: "They had something worse than a sutler. Each one had a canteen." He said that 372 carloads of beer had been sold in the camp. Captain Howell asked about whisky sales, and General Boynton replied that it had been found difficult to entirely cut out the very sharp moonshiners from Captain Howell's State. It was also a fact that Chattanooga was a splendid town, but the saloons were open day and night, while on Sunday they were "closed on the outside and open on the inside." General Brooke's orders allowed two men out of each company to visit Chattanooga per day, which would represent the absence of about 1,200 men. He deprecated the fact that the army regulations permitted the canteen system. He said he had never seen such efficiency in the supply departments of the army in the field as in the case of Camp Thomas. All the officials had worked day and night to render the system effective, and succeeded. The storehouses were so full towards the last as to render an overflow house necessary. Sufficient medicines were sent to Atlanta from Camp Thomas to supply fifty regiments for a campaign.

### From Across the River.

Dear Bro. Searcy:

I shall stop right now to express my great delight with your last issue, that of March 2nd. I read many of our denominational papers, and in them I find much to strengthen and cheer me. For you must know that I am somewhat lone some "away by myself" over here. Well, I picked up this paper and my

eyes fell on that superb article by my brother, J. J. Taylor, of Mobile, Alabama, who has the happy faculty of doing such timely things, and in such a way as to almost make one wish he had done it himself, and had done it just that way. I am grateful to him, and want to commend his timely article. And I would say the same thing about that open letter to Prof. Mitchell, anent Dr. Whitsitt's resignation, which he sent to the *Western Recorder*.

And then I turned a page and went with Dr. Lowrey to Oxford. How my heart throbbled under the spell of that report. Those people will ever have one of the warmest corners in our heart. And when he told how nobly they responded too his appeal for the college, I felt like tossing my hat in the air and saying "Hurrah for Oxford."

And I just wished I could have accepted some of those superabundant invitations. How glad I am that Lowrey has the college work in hand. And that the brethren are rallying to his support. Let that work be well and quickly done, for Mississippi is yet destined to perform a great part in the destinies of this country. I have been studying Mississippi for some years, and I see some of the most inspiring things in her history, and I believe the solution is to be sought in a truth which is more extensive than is often meant when some clear-headed warm-hearted and noble brother says of Mississippi Baptists: "There are no big I's and little U's among us, we are all brethren." And that spirit, I think, permeates the whole State. And some of the finest men I know, who are steady, straightforward, courageous, yet not arrogant nor boastful, come from that grand old State. And many of them have not emigrated yet, either.

Of course, I cannot emphasize all the good things, but of one more, I must be allowed to speak. That article by Bro. J. S. Hardaway, on the "Preacher's Success," struck me right centre. I think he has done his brethren a precious service in writing that. And I want to commend it again and thank him for writing it, and you for printing it.

Amid all the occasions for rejoicing, there is one of profound sorrow. Our Bro. John F. Jackson, formerly of Oxford, but late of Dublin, Texas, passed to his reward on Sunday, February 26th. A good man who was his pastor's untailing friend, and a worthy member, and a stay to his church, and almost as essential to his family. May the Father comfort the sorrowing. O. L. HAILEY.

## The War With Spain

In the "Social Union" in New York, as reported by an Examiner Correspondent, Dr. MacArthur had the subject, "The present heroic era in American history," and he treated it with all the clearness and force of thought, felicity of expression, and enthusiasm of utterance for which he is noted. Dr. MacArthur's references to expansion and to a possible future alliance between England and America were vigorously applauded, showing a quite unanimous sentiment on the part of those present. Dr. MacArthur said that the closing decade of the century, and especially the last eight months of that decade, would, fifty years hence, be regarded as the grandest in all history.

We have been talking about expansion, and while we have been making speeches, expansion has come. It is now a fact. The war with Spain was notable among wars from the standpoint of high motive. It was heroic in motive. It was dominated, not by revenge or greed of acquisition, but by compassion, humanity, and the spirit of brotherhood. It was also heroic in principle. It was a war of civilization; a war of the sixteenth century against the nineteenth century; of mediaevalism with modernism; of bigotry with enlightenment; of the Inquisition of Torquemada with the Constitution of the United States; of Anglo-Saxonism with Latinism. It was a war of the survival of the fittest. Dr. MacArthur elaborated this point, showing its working, especially in the history of Spain itself. Finally, the war was heroic in its results. It shattered the power of Spain in the Western world; it united and cemented our own people; it promoted the spirit of friendship and comity between England and the United States; it has extended the bounds of civil and religious liberty to the islands of the sea, and it will in time give these blessings to Spain herself.

What I have known with respect to myself has tended much to lessen my admiration and contempt for others.—Dr. Priestly.

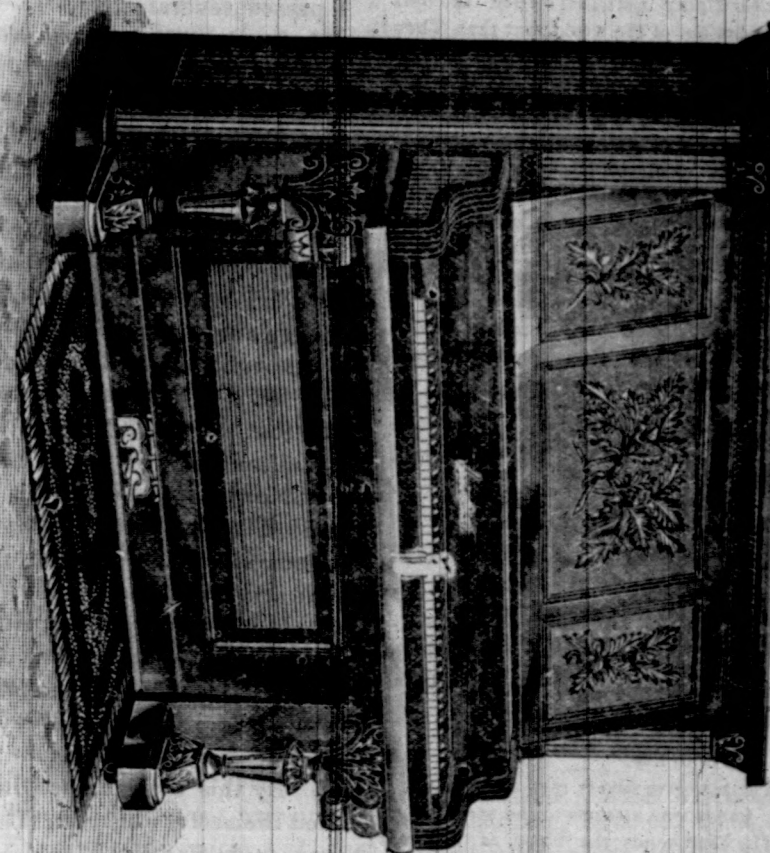
Life is not done, and our Christian character is not won, so long as God has anything left for us to suffer, or anything for us to do.

Neither keep nor covet what is not your own.

Flushed Cheeks, Throbbing Temples, Nausea, Lassitude, Lost Appetite, Sallow Complexion, Pimples, Blisters, are warnings. Take Dr. M. A. Simmons Liver Medicine.

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## WOMAN'S WORK.

CONDUCTED BY REV. M. F. SEARCY,  
JACKSON, MISS.

## STUDY FOR MARCH

Missions in Southern States. State Missions.—"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." Missionaries, 730; baptisms, 10,411. Within the past decade the growth of the State Mission problem has been augmented by the rapid multiplication of factory towns and cities. Immigration, with its tide of Romanism, infidelity and socialism, is setting more and more in this direction.

Study Topics.—Baptist stronghold, the country churches. Movement of people to the towns. Needs for churches in the towns. Need for help for the depleted country churches.

## Give Freely.

BY ST. CLAIR LAWRENCE.

To give is to live.

The sun is pouring its gold forever,  
On worlds that beg and borrow,  
Diffusing his warmth, refusing never  
His cheer on fumes of sorrow.  
To withhold his bright light  
Would bring undying night.

To give is to live.

The seas give silvery rays to the lands;  
Lands lend streams to the ocean;  
The heart sends the blood as the brain  
demands;  
Brain gives the heart its motion.  
So a failure to give  
Is a failure to live.  
BLUE MOUNTAIN, MISS.

The Home and State Boards are still calling urgently for help. Sisters, will we not put forth all the energy possible, not only to do all we can ourselves, but try to stimulate others, men and women, to a sense of their duty to our own South land, and especially at present, that very promising field, Cuba. See Brother Powell's letter this week.

The ladies of Jackson Baptist Church organized a Missionary Society yesterday. We are to take up the regular study as mapped out by our Central Committee. By the study of our different Mission fields, we hope to be stimulated to greater activity in the support of our Mission cause. With the Missionary Society in addition to our Aid Society, which is a power for good in our church, we shall expect great things from our Jackson sisters.

REMARKS, March 3, '99.

DEAR DR. TICHENOR:

I have visited Esperanza, and can open a most hopeful work there on very little money. I agreed to return. The Lord has helped me to capture some of the leading families. We must occupy it if all goes well. The rent should

not be more than ten dollars per month; the missionary ought not to cost more than twenty. It has five thousand inhabitants and is near Santa Clara. In Sabua there are some eight thousand inhabitants.

I passed several towns on the way here where there is no priest, and a fine opening is offered us. We must make hay while the sun shines. When I reached here, Dr. Hunt and I attended a reception given Gen. Gonzales, of the Cuban army. Among the speakers was the Catholic priest, who made a most inflammatory speech, denouncing the Americans. He possibly thought we could not understand him. I said to Brother Hunt that I would answer him. He said for me to do so. I asked permission to speak and it was given. I began by congratulating the general on the success of the Cuban army, who had been opposed not only by the army of Spain but by the Pope of Rome, the Archbishop of Havana and the priests of the island. That the Americans were the only true friends they had. By this time the people had yelled themselves hoarse. Then I began to blister Mr. Pierce. The people cheered, and the priest left by the back door. When I finished I had captured Remedios. The general, the mayor and the leading men hugged me and offered me the keys of the city. Col. Gardner, the commanding officer, was the only other person (American, we suppose) present.

I saw such an opportunity, and, being offered a large house, ten rooms and a large hall, centrally located, for \$15, Spanish money, which equals only \$12, United States currency, so I took it. One month's rent is given free. The theatre is tendered me free until I can use the house. I was promised some ten students for Jackson. I hope to return next week. Gen. Gonzales is a Negro, and I have strong hopes of baptizing him. The mayor said the city would like to aid us. I told him the Baptists would not take State aid.

My heart overflows with gratitude to God for His mercy to me and His abundant blessings on my poor efforts.

The harvest is so white that it is difficult to restrain myself from overwork. Only once have I preached five sermons in one day.

Fraternally,

W. P. POWELL

## WANTED.

Situation as Stenographer and Typewriter, by a young lady who has had several years' successful experience. Address "Stenographer," care of THE BAPTIST, Jackson, Miss.

## Little Folks.

My Dear Little Folks:

You see we have a receipt from Dr. Tichenor for ten dollars and twenty cents. We feel proud of our Little Folks. Such a nice sum for the little Cubans.

Let each one work, and send in all we can to aid in getting preachers and teachers to teach the poor Cubans the Bible.

Atlanta, Ga., Mar., 9, '99.

Received ten dollars and twenty cents from the Little Folks of THE BAPTIST, Jackson, Mississippi, by J. B. Searcy, for Cuban Missions. I. T. TICHENOR, Cor. Sec.

Dear Editor:

I enjoy reading the Little Folks page.

I am a little girl thirteen years old.

I have one brother and four sisters. Two of them are going to school at Blue Mountain.

I go to school. I like my teacher, Miss Lura Aven.

Inclosed you will find ten cents for Cuban Missions.

Your friend,

MAUD MALLORY.

Pontocola, Miss., Mar. 5, '99.

Dear Editor:

I am twelve years old. I go to school now, but our school will soon close.

My parents take THE BAPTIST. I like to read the Little Folks column.

I like to go to church and Sunday-School. Dr. Hackett is our pastor.

You will find enclosed ten cents for Cuban Missions.

Yours respectfully,

VIVA O. SPINKS.

Gilead, Miss., Mar. 5, '99.

Dear Dr. Searcy:

I have been going to school, but I stopped about a month ago.

My brother is agent at Wiggins and Maxie, and he has to keep some one to help attend to his work. So he is keeping me in the office with him. I like this kind of work very much.

Our school here is very prosperous, under the care of Mr. D. L. Batson, principal, and Miss Nettie Gay, assistant and music teacher.

Yours Respectfully,

ALLIE BOND.

Wiggins, Miss., Mar. 4, '99.

Dear Bro. Searcy:

I am twelve years old, and can feed and water the horses, see after the cows, and my brother and I

have split very near all the stove wood Mamma has used this winter. Papa has so much to do, we have his work done when he gets home at night.

We have a good school. Miss Maggie Allen, from Winona, is my teacher. I like her very much.

I send five cents for Cuban Missions.

Will ask a question for the little people to answer. Who was it that was driven from the sons of men, his heart was made like the beasts, and he was fed with grass like an ox? and where is it found?

Your little friend,

OTHO MANCILL.

Maben, Miss., Mar. 7, '99.

Blue Mountain, Miss., Mar. 10, '99.

Dear Dr. Searcy:

I am seven years old. Papa does not take your paper, but our kind neighbor, Mrs. Godwin, lends it to grandma and I like to read the Little Folks letters.

I will send 5 cents for Cuban missions. I wish I had more to give.

Your little friend,

ADA MILLER.

Dear Dr. Searcy:

I am not one of the "Little Folks," but I do want to help them capture Cuba for Christ. Therefore, add this enclosed dollar to the children's fund.

Very kindly,

LIDA C. MOORE.

Byhalia, Miss., March 13, 1899.

Dear Editor:

After reading the little letters in the Baptist, I decided to write. I am 11 years old. I plowed last year. I have to feed twelve head of cattle this winter, and it was very cold. I have been going to school this winter. I and my brother Clay and sisters Mattie and Mary have Sunday school lessons at home. We are not convenient to a public Sunday school. Our church is Beulah. Brother Autry is our pastor. I made my money by raising chickens. Mamma gives me one egg out of every dozen I gather. I send 10 cents for the Cuban mission.

CHARLIE COLLINS.

Myrtle, Miss., March 7, 1899.

Dear Editor:

We take the Baptist and like it so much. I am a little girl. We live one mile west of town. We live there alone—just mama and my sister. We had to give our dear papa up last August, and how awful lonely home is without him. I walk one mile to school. When it is muddy I ride. My teacher is Miss Maggie Weigal. I like her so

much. I study arithmetic, United States history, physiology, grammar, spelling and Mississippi history, and have been taking music lessons on the piano. I can play some. Brother Cohron is our pastor. We like him.

With best wishes to you and the Baptist. Your friend,

VANNIE NEWBY.

Merigold, Miss.

Dear Dr. Searcy:

In answer to Effie Williams' question, I think that it must be Cain and Abel, as Adam, their father wasn't born.

I am glad the little folks are interested in Cuban Missions. I send ten cents. Mamma gave it to me for keeping the chickens out of the garden.

Brother Bynum, Papa and Mamma's pastor, gave me a bank to collect money in for the Orphan's Home, at Jackson. I have collected four dollars and forty cents; hope to get more.

Your little friend,

PATTI MAUD BATSON.

Bond, Miss., Mar. 11, '99.

Dear Dr. Searcy:

I am glad that the little ones are allowed to write for THE BAPTIST. I am nine years old.

My two oldest brothers, Ernest and Hubert are at Clinton, going to school. They love their College, and especially their President.

Mamma has told me about the little ragged and starving Cuban children. I send ten cents, and ask God to bless it for Jesus' sake.

MATTIE COLLINS.

Myrtle, Miss., Mar. 7, '99.

Dr. Searcy:

I am a little girl twelve years old, going to school every day. School will soon be out, and I will have to make the steel hoe clank, in opposition to Gen. Green's army, in order to stay that monster, hunger off. Papa farms and I help him all I can.

In answer to cousin's question, you will find in second Kings, five and six, where the man of God, Elisha, made the axe to swim.

Who wrote the book of Acts? Find enclosed ten cents for Cuban Missions. May it lead some soul to Christ.

LUCY WEBER.

Graysport, Miss., Mar. 13, '99.

People look at your six days, to see what you mean on the seventh.

A Norwegian engineer has invented a process for procuring paper glue, dressing gum and soap from seaweed.

## SUNDAY SCHOOLS.

CONDUCTED BY REV. W. F. YARBOROUGH,  
JACKSON, MISS.

Instead of the review lesson, we utilize the space this week for some practical thoughts on Sunday-School work. There recently appeared in this department an excellent article from the pen of our Brother J. K. Pace, which has attracted general attention, and elicited favorable comment. While Brother Pace took somewhat of a disparaging view of our Sunday-School work, he did not write thoughtlessly or carelessly, but gave facts to support his statements. If the Sunday-School occupies the important place which he claims for it, and I suppose most of us agree with him, it is high time for a general revival of interest in this department of our work.

Edward W. Bok, in the Ladies' Home Journal, sometime last year, made quite a stir in the Sunday-School world by an article setting forth the decline of the Sunday-School. Quite a number of denials were hurled at him, and he was charged with writing unadvisedly, it is to be feared that the reports and statistics from Sunday-Schools in these parts furnish him much data to support his position. The Sunday-School ought to be the church studying the Bible in a systematic way. Indeed, in a Baptist church it ought to mean more, since a church is open only to baptized believers, while the Sunday-School opens its doors to the world. From the instances cited by Brother Pace, and we take them as representative, the average attendance in our Sunday-Schools, including children not members of the church is less than one half of the membership of the churches. This ought not to be so. There is either a great lack of interest in Bible study, or the Bible is not studied as it should be in the Sunday-School. It is possible in this day of multitudinous lesson helps that they are substituted for Bible study, when they ought only to be used to throw light on the Bible text. It is the writer's opinion that lesson helps have no place in the recitation of the lesson, either with pupil or teacher. They belong to the study, and not to the Sunday-School room. The Bible, and the Bible alone, is enough for the pupil in recitation. Teachers might provide themselves with a slip of paper, on which are written notes or questions suggested in the study of the lesson. If the Sunday-School is not provided with Bibles, then every teacher and pupil should provide himself

with one, and carry it to the class. An intelligent, earnest, consecrated teacher, could soon make the lesson interesting and attractive to the class.

The work of the Home Department has been highly recommended as an incentive to Bible study. We would like to know how many Baptist Sunday-Schools in Mississippi have introduced this department, and with what effect. Will not Superintendents let us hear from them on this question? Brethren, if there is any good in this department, we ought not to be willing to let other people get it all, but should come in for our share.

Brethren, let us stir up such an interest in our Sunday-School work by the time we meet in our State Convention at Aberdeen, that there shall be a great awakening, and we shall do something more than adopt pointless reports, made so by knocking out the points. Let every Sunday-School in the Convention remember the request of our Corresponding Secretary to devote the fifth Sunday in April to meetings held in the interest of Sunday-Schools. Let the Chairmen of the Executive Committees of the various District Associations correspond with Brother Rowe about these meetings, and when the meetings are appointed, let us make them of some account. If we will give our Sunday-School work the importance it deserves, then Sunday-Schools may be counted on as real feeders to the churches.

## Gatherings and Meditations.

BY H. F. S.

*Love in the Church.* "The atmosphere of fellowship, sympathy and love in a church is quite as important as the philanthropic service that the church renders. It is as true of churches as of individuals, that though they give all their goods to feed the poor, but have not love, it profiteth them nothing."

*Practical Religion.* "I suppose that John Atkins is one of our best weavers," remarked a preacher who was being shown through a great mill by the foreman. "Not much; he is not," responded the foreman. "The trouble with John is that he stands around talking about religion when he ought to be attending to his loom. He is a good enough fellow, and has the makings of a fine weaver in him, but he hasn't learned yet that while he is in this weaving shed his religion ought to come out of his fingers, and not out of his mouth."

*In Him Was Life.* Henry Drummond's booklets are charming. His simplicity, sincerity, clearness, pathos and beauty are very attractive. We were shocked and grieved when his critics charged that his scientific spirit and investigations had led him away from the simplicity and integrity of Christian faith. We thank his biographer, Dr. George Adams Smith, for rescuing this testimony from Drummond's papers: "The power to set the heart right, to renew the springs of action, comes from Christ. The sense of the infinite worth of the single soul and the recoverableness of a man at his worst are the gifts of Christ. The freedom from guilt, the forgiveness of sins, comes from Christ's cross; the hope of immortality springs from Christ's grave. Personal conversion means for life a personal religion, a personal trust in God, a personal debt to Christ, a personal dedication to His cause. These, brought about how you will, are supreme things to aim at, supreme losses if they are missed."

## Resolutions of Respect.

Your committee to whom was assigned the duty of drafting resolutions, expressive of our appreciation of our lamented Superintendent, Brother C. B. Mitchell, find ourselves too weak for the task. For thirteen years he has labored for us in great faithfulness and with faultless punctuality.

During all these years he was never absent, except when taken from home by public duties, or held at home by sickness. His questions and explanations, in every lesson, demonstrated that he had taken great pains in preparation. The gift to leave out questions of speculation, and questions that gender strife, rather than Godly edifying, he possessed in a marvelous degree. With great earnestness he held forth the Bible to be what it is, the word of God, as such is entitled to our constant study, unbounded confidence, and implicit obedience. Therefore be it resolved,

First. That viewed only from a human standpoint, his death is a calamity irreparable; but,

Second. God makes no mistakes, and therefore, dealt with us in love while leading us through the valley of heart-aches and bereavement; therefore,

Third. We accept our bereavement with as much cheerfulness as our choking hearts can command, knowing that our loss is his gain; and we thank God for his life among us.

Fourth. That we accept this affliction as our Father's personal call to us to individually seek through his Word, to know the Saviour, and to walk before him in love.

Fifth. That we extend to the grief-stricken family our deepest sympathy, and pray God that they may be an unbroken family on the shores of eternal deliverance.

Sixth. That these resolutions be spread upon our minutes, a copy be furnished the family of our beloved Superintendent, and a copy be furnished THE BAPTIST, Pontotoc Sentinel, and Commercial Appeal, for publication.

M. L. SHANNON.

MISS MINNIE BROWN.

MISS GERTRUDE PITTMAN.

Committee.



## HOME READING.

God moves in a mysterious way,  
His wonders to perform.

Through the recent severe illness of Rudyard Kipling, in New York, possibly fifty know of him to one who had never heard his name before. We are glad to lay before our readers the following beautiful poem on our employment beyond this life, as imagined by Mr. Kipling.

When earth's last picture is painted,  
And the tubes are twisted and dried,  
When the oldest of us have faded,  
And the youngest of us has died,  
We shall rest, and, if, we shall need  
Lie down for an aeon or two,  
Till the Master of all good Workmen  
Shall set us to work anew!

And those that were good shall be happy;  
They shall sit in a golden chair;  
They shall splash in a ten league canvas  
With brush of comet's hair;  
They shall find sea winds to draw  
From—Magdalen, Peter and Paul;  
They shall work for an age at a sitting  
And never be tired at all!

And only the Master shall praise us,  
And only the Master shall blame;  
And no one shall work for money,  
And no one shall work for fame;  
But each for the joy of the working,  
And each in his separate star,  
Shall draw the Thing as he sees it,  
For the Goal of all as They are.

RUDYARD KIPLING.

## Is the Young Man Safe?

What a word of comfort to parents, those in paradise and on earth, to know their boys are safe, safe from the power of soul destroying sin, safe in the panoply of the church, trusting their dear Savior day after day and worshipping according to his loving commands. And as we are brought to the vital truth of Christianity, that no young man is safe except in Christ—for there is none other name under heaven given unto men whereby we must be saved.

Young men, I beseech you this day, see to it that the safe-guards of Christianity are about your life—see to it that God is on your side—for this your mother prayed as she bent in anxious love over your tottering steps, for this your father yearned when you spoke the last goodbye, for this the Savior shed his tears and suffered death upon the cross. So today I beg you, by all that is noble and great and divine, by the measureless duration of eternity and the transcendent happiness of yonder heaven, seek your safety in the battle of life in the protection of your Savior. If in the transfer of your spirit to its own place, you would not hear

borne upon the breeze the hopeless cry, 'Would God, I had died for thee.' Then turn from this time forth to Jesus and give yourself to his holy keeping through faith in him and obedience to his laws.—*Selected.*

## How The Birds Helped.

To many of us it probably seems very strange to think of birds taking part in any royal ceremony. We expect princesses and nobles, and all of the great men of the land to be there, but not such a small part of the world as a bird.

But only a few days ago some of these feathered folk had an important part to play in a very grand affair. Perhaps all of you have not read about Holland, the brave little country of Europe. Many years ago, its people had to fight, not only the cruel Spaniards, but the water also, for the land was so low that the water often overflowed its banks, and the people had to build dykes and ditches to keep it away.

But all that is too long a story to tell now, so we will only take time to speak of Wilhelmina, the first Queen of Holland. Eight years ago, when the king died, he left only one child, a little daughter, ten years old. The laws of Holland said that she could not be queen until she was eighteen years old, so Emma, her queen mother, ruled in her place, and had her little girl taught many useful things, so she might be fitted to be a queen.

On August 31st, came the day when Wilhelmina was eighteen years old, and the time for her to be made Queen. The ceremonies were to last a week. So it was not until September 6th, that the coronation took place. It was held in the "New Church", in Amsterdam, though the church is not really new, but four hundred years old.

The queen wore a beautiful gown of white satin, embroidered with silver, gold, and pearls. The work was all done by six young ladies, and they must have been very proud that they could take so many beautiful stitches for their Queen. She stood up in the old church before—oh, so many people—and promised solemnly that she would always be faithful to Holland and its Constitution. Then she was Queen of Holland. Of course, the people cheered, the band played, and the bells rang. And it was just then that the birds took their part.

On the day before, there had been brought to Amsterdam from every State and town in Holland,

homing pigeons. They are a kind of pigeon which will fly home, no matter how far away they may be. There were 6,000 of these birds, and it had been arranged that as soon as Wilhelmina was made queen, their boxes and cages should be opened. Then with a flutter they all flew away, and wherever people saw them, they knew the good news and said: "Long live Queen Wilhelmina!"

Don't you think it was a nice idea to have the birds help?—*The Favorite.*

## A Pleasant Word.

Did you give one to the last person you met? If so, and that is your habit, you are to be congratulated, as are also all whom you meet. It is a delightful habit, and one which all can cultivate. The cost of pleasant words is little. Their value is great. Children are hungry for them. Weakness finds strength in them. Discouragement is dispelled by them. They inspire hope. They live in an atmosphere of sunshine and cheerfulness, and they beget such an atmosphere. They make old hearts young and sad hearts glad. They wipe tears away with a touch as gentle as the hand of an angel, and with a commanding voice they bid despondency be gone!

Pleasant words are pleasant both to speak and to hear. They are neither coarse nor harsh. They do not have a metallic sound, but rhythmic and musical. They suggest in sound the song of birds and the laughter of childhood, and in spirit the rays of sunshine and the zephyrs of nature's choicest summer days. They woo and lull, and soothe and charm. Their quality is balm; their mission to heal. Blessed, thrice blessed, pleasant words!

They are most truly spoken when to speak them is the habit of one's life. They are better spoken by force than not at all, but their aroma is most fragrant when they are uttered with a spontaneity begotten of habit, and when back of them lies a heart warm with the love of Jesus Christ.—*Rev. S. L. Hamilton.*

## Two Mothers.

I noticed her when she entered the car. There was something strangely attractive about her, though she must have been at least sixty, and her face was the saddest I ever saw. In spite of my great trouble, I found myself wondering about her, and sometimes—for a moment—would almost forget my grief. Only a moment, though. Then the recollec-

tion that my baby—my little, tender baby, used only to the loving clasp of a mother's arms, was in that dreadful box in the jolting baggage car, would come in all its terrible reality, and I would forget everything and everybody, and remember only my great sorrow. I wanted my baby; oh, how I wanted him! My heart was aching so for the sound of his little, lisping voice, and the touch of his baby fingers. How could I live without him? Why did God give him to me, only to take him back after that one little year? For weeks I had been so happy planning a visit to my old home with baby. I had told him so much of the grandmamma he had never seen; I had looked forward so hungrily to the day when she would take him in her loving arms and cuddle him as only she knew how. And now I was taking him to her; not the warm, laughing, dimpled baby she had longed to see. The little, still, white-clad figure in the basket seemed another child. And the cruel cars jolted noisily on and seemed to say over and over till I could scarcely keep from screaming: "Where's baby? Where's baby?" Suddenly the train stopped, and my husband went out to ascertain the cause. It was a broken rail, and we would be detained about half an hour. I was glad, for baby could have a rest from that cruel jolting. It was then that she came and sat down by me—the woman with the sweet, sad face, and almost without knowing it, I found myself pouring out my grief to her. It was such a comfort to me, mine was selfish grief, I only thought of myself, and she seemed to understand. She didn't talk much, but her very presence soothed me. I remember one thing she said; I can hear her low, sweet voice now: "My dear, it is no slight honor to be the mother of an angel." I did not take in the fulness of her meaning then, but I have since. My heart was so full of rebellion that day that I did not want to find comfort anywhere. I worry when the train started again. "I change cars at the next station," she said, "and it may help you a little in bearing your burden if I tell you something about myself. I am on my way to B——, to see my only son. Tomorrow he goes to the State prison to serve a life sentence. I would be the happiest mother on God's earth today if I were in your place." The train stopped, and she pressed my hand and was gone. I watched her as well as I could through my blinding tears till she was lost in the crowd. But those tears were not for baby.—*Blanch Bailey King, in New York Observer.*

## The Lord's Supper.

BY J. A. LEE.

Dear Baptist:

You have been so kind in publishing my former articles I am encouraged to ask you to give space to just one more.

When our Lord and Master was preparing to organize his church He instituted two ordinances, *i. e.*, Baptism and the Supper. These ordinances, when first instituted, pointed to something that should occur. Now they point backward to what did occur, but no further than the crucifixion of Christ.

Baptism points back to the burial and resurrection, and the Supper to the death and suffering of Christ, and we, in partaking of the Supper are to remember Christ only.

There are some things in connection with the Lord's Supper that I wish to call attention to, and if I am wrong I hope some brother will correct me:

First. The Supper is often spoken of as "The Sacrament." This I believe to be wrong and misleading. The word sacrament carries with it the idea of mystery, or binding by an oath, etc., and this is not true of the Lord's Supper. It is also spoken of as "The Communion." This too is wrong, unless used in right connection. In the absence of union in faith and fellowship there cannot be communion. Hence, two persons of different religious faith cannot commune. Brethren, in speaking of this ordinance let us call it "The Lord's Supper" and nothing else.

Second. There is a slackness on part of pastors, churches and individuals in the observance of the Supper. There is no command, or example, in the Scriptures as to how often a church is to observe the Supper. It is exclusively a New Testament ordinance, having no connection with Old Testament rights, ceremonies or types. I believe each church has the right to observe the Supper as often as she sees fit. I have these reasons for believing this: First, in Matthew xvi. 19, we find the Lord gave its first members power to "bind and loose," and if a church sees fit to observe the Supper once, or more, in a year I believe the Lord will approve of it. Second, the Lord did not say we should, or should not, observe it once or more during the year, but did say to us through the Apostle Paul, "As oft as ye do this," which shows He left it to the church as to how often she should observe it. Third, the church in the days of the Apostles

observed it more than once a year and the churches all along from that time till now have observed it as often as they saw fit. When a church decides as to how often she will observe the Supper it ought to be punctual in the observance of it and see to it that all of her members observe this right.

Some of our churches after deciding as to how often they will observe the Supper, become careless and go two or more years without observing it, and the pastor becomes careless and fails to call attention to the fact. There is also a tendency on the part of many of our church members to neglect the Supper. They give as an excuse that they are not worthy. This leads me to say what I believe constitutes worthiness, *i. e.*, repentance towards God, faith in Christ as a personal Saviour, and baptism in water, in the name of the Father, Son and Holy Ghost.

Young brother, or sister, if you are worthy to be a member of a church you are worthy to observe the Lord's Supper and it is your duty to do so. You have as much right to ask a church to take you in to its membership without baptism, as you have to live in its membership and refuse to observe the Supper.

Now may the Lord bless these words to the good of some one, is my prayer.

Ryhalia, Miss., March 8th, 1899.

## Volunteer State Missionaries.

The president of the Convention Board made a suggestion at the last meeting worthy of his brain and heart, and accompanied it with an offer of himself. He suggested a volunteer force of pastors to be employed ten days in any destitute field of the State agreed to by the pastor and secretary of the Convention Board, paying actual expenses of pastors so engaged and all funds raised in these meetings to be turned into the State Mission treasury. The same proposition has been made by another pastor not a member of the Board.

The North Carolina Baptists have a similar arrangement which has been working finely for several years. If any other brethren desire to join this volunteer State Mission army I will be glad to hear from them.

A. V. ROWE.

"Have charity for the 'tramp,' especially if he is drunk. Who knows but that his very own father or mother started him down the road to hell. Switch him on to the right track and save him if you can."—*Sunday School Worker.*

## Obituaries.

## Death.

No human ship, O Time, is built  
To ride thy waves forever!  
The heir of God, the child of guilt,  
Can turn Death's arrows never.  
Ah! doth this bring from thee a sigh:  
"The living know that they shall die?"

Where are the ones, who once have trod  
The path we now are treading?  
Whose hearts delighted in their God,  
Whose lives true light were shedding?  
Are they beheld by any eye?  
"The living know that they shall die."

Where are the ones, whose daily walk  
Was not to realms of glory?  
Could we with souls in torment talk,  
Oh, what would be their story?  
Some clime beyond we all must try:  
"The living know that they shall die."

The tottering step, the locks of gray,—  
Oh mortal, stop and ponder!  
Are these not tokens of decay?  
Is death to thee a wonder?  
'Tis sweet on Jesus to rely.  
"The living know that they shall die."

W. L. PHILLIPS.

Re, Texas.

## Deacon Thos. M. Meeks.

It is right that some tribute be paid to the memory of the faithful in Christ Jesus. For that reason I write this sketch of the life of Brother Thomas M. Meeks, who was born in 1829, married to Miss Sophia Moore, in 1852, joined the Baptist church in 1859, and died at his home, in Alcorn County, January 16, 1899.

Brother Meeks was a successful business man, and conducted his business so honestly, fairly, and leniently to the poor that he gained the confidence of all in his community.

At his grave a young man remarked "There is nobody can take his place. Nobody ever went to him in need that he didn't get help and good advice." Another said, "He helped to build every church and school house in this country." Another said, "I am afraid our Sunday-School will go down, for nobody can take his place."

He largely built the house of worship of Shiloh Baptist Church, of which he and his faithful wife were consecrated members.

Brother Meeks was a Sunday-School worker. He carried on a Sunday-School on his own place, for eight years, and when circumstances suggested that the School should be at the church, he was the leading worker there until his death.

His house was the home of travellers and preachers. He was given to hospitality.

His faith in Christ was firm, and his hope bright.

He said to his wife at breakfast the day he died, "I know if this earthly house of my tabernacle should dissolve, I have a home in heaven."

Brother Meeks will be greatly missed by all who knew him.

He leaves a most devoted, faithful, Christian wife, one son, Brother J. T. Meeks of Corinth, and many, many friends, to mourn his absence. God only knows the loneliness of the widow's heart, and the sadness of the son bereft of his father, and the grief of the other bereaved, and to Him alone may they look for consolation.

E. L. WESSON.

Mar. 7, 1899.

## Amos Owen Cherry Trees.

The finest cherries and largest cherry trees in the known world grow on the famous Cherry Mountain, near Ellenboro, N. C.

For the past few years trees from this famous orchard have been transplanted in the surrounding country and have proved a surprise to the people by their rapid growth, enormous size and delicious fruit. The trees grow very tall and spread out long heavy limbs and are filled with large black heart-shaped cherries. As many as five bushels have been gathered from one tree. The fruit is very fine in flavor and suitable for canning, pies, drying, etc., and ripening as they do in May and June they come in when other fruit is scarce and sell readily at ten cents per quart. Besides their great value as fruit trees they make the finest of shade trees. Mr. Jno. T. Patrick, Chief Industrial agent of the Seaboard Air Line, after examining them and seeing their great value as a fruit and shade tree says: "These trees are rapid growers, they make a good shade and yield an abundant crop of large black cherries that find a ready market. One thousand trees will in five years from planting yield a revenue to the town that puts them out sufficient to pay town taxes, keep up the streets and work the country roads leading into the town."

"It would be a big advertisement that will be worth thousands of dollars to be able to say 'our town has fruit-bearing trees enough on its sidewalks and public parks to pay the expenses of the town and build good country roads,' and will give you a world-wide reputation for thrift, enterprise and good judgment."

Mr. Patrick did not only talk, but acted on his judgment and we furnished to him and his agents over six thousand trees during '97-'98 season.

The trees can be set at any time from October 20th to March 20th and it is a very rare thing for one to die. So rare that we will gladly send another in place of any that die the first season, that has been carefully set out. We carefully pack all trees so as to arrive in good condition. We can furnish them either by mail or express one to three years old. Small trees grow off better and will make a large tree as quick as a ten foot one, but we will furnish them any size up to ten feet high. We prepay all trees when cash accompanies the order. So it does not make any difference where you live they will be delivered at the following prices:

ONE TREE BY MAIL—25 CENTS.		
6 TREES	"	\$1.00
12 "	EXPRESS	1.75
20 "	"	2.50
50 "	"	5.00
100 "	"	8.00

One tree FREE with each order if you mention THE BAPTIST.

Send money by registered mail, P. O., or express money order or check, making the bill payable to FRANK BRIGHT, Secretary, and address:

## Cherry Mountain Supply Co.,

ELLENBORO, N. C.

References:—Rutherford Bank, Rutherfordton, N. C.; Southern Express Co., Ellenboro, N. C.

## \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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## Obituaries.

### J. J. Lackey.

Sunday morning, February 19th, 1899, while the day was yet hardly an hour old, this aged saint went to spend his first Sabbath in the Saint's Rest. Born in Washington county, Alabama, August 6th, 1816, he came in early life to Mississippi. He joined the Presbyterian church while at college in Jacksonville, Illinois, in 1832, but becoming dissatisfied about baptism, he was baptized into the fellowship of Beulah Baptist church, Downsaville, Mississippi, in 1848. While a member of this church he was ordained deacon. Moving to Copiah county in 1855, he transferred his membership to County Line church, where for a number of years he worked as deacon and Sunday school Superintendent. With a few others he went into the organization of Pilgrim's Rest Baptist church, where he held his membership till 1874, when he moved it to Crystal Springs where he was a member until he went to worship in the house not made with hands.

He was happily married January 28th, 1847, to Elizabeth McRae Sumrall who preceded him by a few years to their heavenly home. To them were born nine children, six of whom still live.

For several years previous to his death Bro. Lackey made his home with his daughters, Miss Margaret Lackey and Mrs. Mary Lackey Keithley, near Crystal Springs.

To visit this aged saint, whose conversation was on heaven, was always an inspiration to his young pastor. He had learned the secret of communion with God and his last days were glorious in "the peace that passeth understanding." Suffering from the infirmities of age and hindered from active service thereby, he learned that

"They serve who stand and wait," a hard lesson for some of God's children. Patiently and submissively he waited for his Master's call. When it came and his spirit was struggling for freedom, Bro. Farner standing beside him, said, "I know you are glad to go." He replied by attempting to repeat the first stanza of

"I would not live always, etc."

Fall of years, rich in faith and strong in love, he was gathered to his father's leaving to his posterity a heritage better than gold. "Blessed are the dead which die in the Lord."

F. VANBOROUGH.

### Mrs. Dorah Buford.

Sister Dorah Buford, the wife of Bro. J. D. Buford, fell asleep in Jesus September 30th, 1898. She was born in Copiah county, Miss., December 19th, 1869, and early gave herself to the Master, and manifested his Spirit in her life. A devoted wife and loving mother, a consecrated Christian, whose life is worthy of emulation, has gone to her reward. May the Holy Spirit, the Great Comforter, be the hearts of the sorrowing ones she left behind, with the comfort of hope in the resurrection.

J. C. F.

### Obituary.

On the morning of the fifth of March, 1899, at Sidon, the Lord transferred Bro. J. B. McCormick, from his earthly home to his heavenly abode.

Many said to the writer, "A good and a useful man is gone."

He has been a member of the Baptist

church from boyhood, and was loyal to the Master's cause. He was one of the main factors in the construction and support of the Baptist church at Sidon.

The community sustains the loss of a good business man, useful citizen, and faithful Christian, and the family a tender father and loving husband.

May the Lord sustain and comfort the bereaved.

G. B. BUTLER.

Lexington, Miss.

### Obituary

In memory of D. J. Rogers, father of Rev. W. S. Rogers, who died of pneumonia, at the home of his son, in Crystal Springs, Mississippi, March 7th, 1899.

Brother Rogers was born December 10th, 1820.

He gave his heart to Jesus in early life and for more than fifty years walked with God's people in the Baptist ranks, and died in the faith.

Let the wife and children take comfort in feeling that he has crossed over the river to be with Jesus.

His body rests in the beautiful cemetery of Crystal Springs, to await the resurrection of the just.

R. H. PURSER.

### Bro. J. C. Johnson.

Died, at his home, near Sidon, Mississippi, on January, 12, 1899.

The deceased was born in Denmark, March 7, 1844. He came to America, in 1868, and moved to Carroll County, where he lived an honored and useful citizen until his death.

Brother Johnson was a member of Sidon Baptist Church about seven years, and was a true and faithful Christian. Brother Johnson was a good and noble man, respected and loved by all who knew him.

May our Heavenly Father comfort the wife and son in their sad bereavement.

J. R. HUGHES.

Hamburg, Miss., March 13, '99.

Dear Dr. Searcy:

Enclosed find for Cuban missions 15 cents; 5 cents for my brother Harry, 5 cents for my little cousin, Hal Allen, and 5 cents for myself. We are little boys, only 11 and 12 years old, and our papa is dead. Hal is only 3 years old, but he is sweet and smart. He says he loves God and is going to God's house when he dies. We go to school, but it will soon be out. Brother Henry Purser will preach for us this year. He has only preached one time for us, but we like him any way. We are very sorry for the Cubans, and will try to send more next time. My Aunt Mamie takes the Baptist, and we love to hear her read for us.

With best wishes, we are your little friends,

LUTHER AND HARRY CATO,  
AND HAL ALLEN.

Dr. W. T. Lowrey paid our office a passing call yesterday morning, on his return from Blue Mountain. His hopefulness is a guarantee of his success in the College work.

## Our Baptist Periodicals

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